

THE IMPACT OF DIGITAL TECHNOLOGIES ON QUR'ANIC EDUCATION: A COMPARATIVE STUDY OF INDONESIA AND NIGERIA

A Thesis

Submitted to the Master's Study Program of Islamic Studies at the
Faculty of Islamic Studies in partial fulfilment of the requirements for
the degree of

Master's Degree (M.A)



By:

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UNIVERSITAS ISLAM INTERNASIONAL INDONESIA

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ABSTRACT

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This research intends to examine the impact of various aspects of digital technologies on the process of memorizing the Quran, comparing Indonesia and Nigeria. Via interviews, and reviews of articles, books, and reports, this research identifies some differences and similarities in how digital technologies are integrated into Quranic teaching and learning in both countries. Indonesia has made significant improvements in utilizing digital technologies; the implementation of digital devices and applications has positively impacted learners, educators, and school officials. Conversely, Nigerian students primarily utilize WhatsApp for Quranic teaching and learning due to its accessibility and widespread use. However, Nigeria faces substantial infrastructural challenges, particularly with electricity and internet connectivity, which hinder the effective use of information and communication technologies in education. Teachers from both Indonesia and Nigeria report that digital distractions affect students' concentration, indicating a shared issue. The research emphasizes the need for specific interventions to raise awareness and ensure the effective use of technology, alongside improvements in infrastructure and addressing organizational literacy needs. For Indonesia, this means improving and enhancing the quality of digital tools and reducing their interference, while Nigeria requires essential investments in stable power and internet connectivity for successful and effective learning. The findings of this research can promote the use of digital technologies in Quranic education and support efforts to propose strategies for improvement by addressing the unique concerns of each country, ultimately increasing the efficiency and accessibility of digital methods for Quranic memorization.

Keywords: *Digital Technologies; Nigeria; Indonesia; Quranic learning*

ملخص البحث

يهدف هذا البحث إلى دراسة تأثير الجوانب المختلفة للتكنولوجيات الرقمية على عملية حفظ القرآن الكريم، ومقارنة إندونيسيا ونيجيريا. من خلال المقابلات ومراجعة المقالات والكتب والتقارير، يحدد هذا البحث بعض الاختلافات والتشابهات في كيفية دمج التقنيات الرقمية في تعليم القرآن الكريم والتعلم في كلا البلدين. لقد حققت إندونيسيا تحسينات كبيرة في استخدام التقنيات الرقمية؛ حيث أثر تنفيذ الأجهزة والتطبيقات الرقمية بشكل إيجابي على المتعلمين والمعلمين ومسؤولي المدارس. وعلى العكس من ذلك، يستخدم الطلاب النيجيريون في المقام الأول تطبيق WhatsApp لتعليم القرآن الكريم والتعلم بسبب سهولة الوصول إليه واستخدامه على نطاق واسع. ومع ذلك، تواجه نيجيريا تحديات كبيرة في البنية التحتية، وخاصة فيما يتعلق بالكهرباء والاتصال بالإنترنت، مما يعيق الاستخدام الفعال لتكنولوجيا المعلومات والاتصالات في التعليم. أفاد المعلمون من كل من إندونيسيا ونيجيريا أن عوامل التنشيط الرقمية تؤثر على تركيز الطلاب، مما يشير إلى وجود مشكلة مشتركة. ويؤكد البحث على الحاجة إلى تدخلات محددة لرفع مستوى الوعي وضمان الاستخدام الفعال للتكنولوجيا، إلى جانب التحسينات في البنية التحتية ومعالجة احتياجات محو الأمية التنظيمية. بالنسبة لإندونيسيا، يعني هذا تحسين وتعزيز جودة الأدوات الرقمية والحد من تداخلها، في حين تتطلب نيجيريا استثمارات أساسية في الطاقة المستقرة والاتصال بالإنترنت من أجل التعلم الناجح والفعال. يمكن لنتائج هذا البحث أن تعزز استخدام التقنيات الرقمية في التعليم القرآني وتدعم الجهود الرامية إلى اقتراح استراتيجيات للتحسين من خلال معالجة المخاوف الفريدة لكل بلد، مما يؤدي في نهاية المطاف إلى زيادة كفاءة وإمكانية الوصول إلى الأساليب الرقمية لحفظ القرآن الكريم.

الكلمات المفتاحية: التقنيات الرقمية؛ نيجيريا؛ إندونيسيا؛ التعلم القرآني

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TABLE OF CONTENTS

STATEMENT OF AUTHENTICITY	iii
ANTI-PLAGIARISM STATEMENT	iv
THESIS ATTESTATION	Error! Bookmark not defined.
THESIS DEFENSE APPROVAL	6
ABSTRACT	7
ملخص البحث	8
ACKNOWLEDGMENT	9
TABLE OF CONTENTS	10
LIST OF TABLES	12
ABBREVIATION DIRECTORY	13
CHAPTER I	14
Introduction	14
1.1 Background of the Research	14
1.2. Statement of the problem	15
1.3. Research Questions	15
1.4. Research Objectives	15
1.5. Brief Literature Review Related to Teaching and Learning of the Quran via Traditional Methods and Digital Technologies Tools	16
1.5.1. Traditional method of learning Teaching of the Quran	16
1.5.2 Review of Digital Technologies Impact on Quranic Education	18
1.6. Significance of the study	20
1.7 Theoretical framework	20
1.8 Research Methodology	20
1.8.1 Research Design	21
1.8.2 Sampling Technique	21
1.8.3 Data Analysis	22
1.9. Outline of the Thesis	22
CHAPTER II	24
Literature Review	24
2.1 An Overview of Quranic Education	24
2.2. Quranic Education in Indonesia	33
2.3. Quranic Education in Nigeria	37
2.4. Review of Traditional method of learning and Teaching of the Quran	41
2.5. Review of Digital Technologies Impact on Quranic Education	50
CHAPTER III	54

3.1. Digital Applications for Quranic Education in Nigeria and Indonesia.....	55
3.1.1. Quran Majeed.....	56
3.1.2 Ayat: Al Quran	57
3.1.3. Quran Companion	59
3.1.4 Tahfiz Quran	61
3.1.5. Quran Best.....	63
3.2. Online Platforms Support for Student’s Qur’anic Learning	65
3.2.1. Online classes	65
3.2.2 Online Quranic Competitions	70
3.2.3 Social Media	73
CHAPTER IV.....	76
The impact of digital technology tools on Quranic Teachers and Administrators in Indonesia and Nigeria	76
4.1 Impact of digital tech on teachers	76
4.1.1. Video Conferencing Tools: Zoom, Skype, Google Meet.....	76
4.1.2. Communication Platforms: The 24 Competitive Yahoo Groups, Facebook groups, What app, and Telegram.....	78
4.1.3. Digital Libraries and Databases: al-Islam.org, IslamHouse.com, QDigital	80
4.2. The impact of digital technology on the administrators in Indonesia and Nigeria.....	82
4.2.1 Implementation of E-Learning Platforms	82
4.2.2. Digital Content Creation and Distribution: Digital Content Creation and Distribution	83
4.2.3 Online Teacher Training and Professional Development	84
4.2.4 Monitoring and Evaluation through Data Analytics.....	86
4.3. Challenges of the Digital Technology.....	87
CHAPTER V	91
5.1 Conclusion	91
5.2 Recommendations.....	92
REFERENCES	93

LIST OF TABLES

Table 3.1. Interview Respondents Profile

ABBREVIATION DIRECTORY

NQRC	:National Quran Recitation Competition
QDigital	:Quran Digital.
AOCRI	:Asynchronous Online Communication Relaying Information
AI	:Artificial Intelligence
j-QAF	:Jawi Quran Arab Fardu Ain
QSST	:Quranic Semantic Syntactic Tagging
QBG	:Qur'anic Botanic Gardens

CHAPTER I

Introduction

1.1 Background of the Research

The Quran is considered the greatest miracle given to Muhammad, intended to guide the spiritual and moral lives of humanity. For believers, preserving the Quran is of paramount importance. This preservation is achieved through various means: reciting it with proper Tajwid, understanding its meanings to apply its teachings, and, most importantly, memorizing it. Memorization ensures that the verses are always present in the mind, facilitating the accurate implementation of their teachings.¹ This implies that reading, understanding, and memorizing the Quran are crucial for its accurate preservation. From the time of the Quran's revelation to Muhammad, he emphasized the importance of preserving it by teaching young children its correct recitation, memorization, and application in daily life². Memorizing the Quran was prioritized in the early history of Islam³. During the early days, including the lifetime of the Prophet and the era of his four rightly guided caliphs (Abu Bakr, Umar, Uthman, and Ali), Islamic education focused on literacy and eloquence, particularly in Quranic recitation and comprehension. This highlights the significance of Quranic recitation alongside the knowledge of Tajweed and Quranic exegesis. Muhammad, as the first student of the Quran, learned directly from his teacher, Gabriel, without any intermediary, and he taught his Sahadah (companions) directly, adhering to the rules of Tajweed⁴. This shows that Muhammad was the first student who learned the Quran and also the first teacher who taught mankind the Quran. Over time, the tradition of teaching and learning the Quran continued to experience additional positive developments in terms of methods of passing it to the upcoming generations⁵. These developments that occurred in the field of the Quran did not only affect a specific area, stage, and methods of Quranic education but also affected all the aspects relating to the stages, methods, eloquence, and effectiveness of the recitation (Tajwid), voice (Saut), memorization

¹ Utama and Fakhri, "THE EFFECT OF INTENSITY OF MEMORIZE THE QUR'AN ON THE LEVEL OF ACADEMIC STRESS AND ACADEMIC ACHIEVEMENT AT QUR'AN MEMORIZERS OF THE QUR'AN IBNU MASYKUR HALIMATUSSA'DIYAH'S BOARDING SCHOOL IN CENTRAL LOMBOK," 1.

² Muhtar, "Comparative Study of Kuttab Islamic Education System and Madrasah Ibtidayah Education System," 6.

³ Utama and Fakhri, "THE EFFECT OF INTENSITY OF MEMORIZE THE QUR'AN ON THE LEVEL OF ACADEMIC STRESS AND ACADEMIC ACHIEVEMENT AT QUR'AN MEMORIZERS OF THE QUR'AN IBNU MASYKUR HALIMATUSSA'DIYAH'S BOARDING SCHOOL IN CENTRAL LOMBOK," 3.

⁴ *The Walking Qur'an: Islamic Education, Embodied Knowledge, and History in West Africa*, Islamic Civilization and Muslim Networks (Chapel Hill (N. C.): University of North Carolina press, 2014), 23.

⁵ *The Walking Qur'an*, 24.

(Hifdz), up to the understanding of its verses. The katatib and madrasah systems have immensely helped in the achievement of a qualitative Quranic education. The system of teaching the Quran that had been developed over the past centuries has spread down to different parts of the Muslim countries.⁶

The influence of technological developments has changed the old system of Qur'anic teaching and learning in recent years. The incorporation of digital technologies into Quranic memorization methods has demonstrated remarkable promise for improved accessibility, participation, and effectiveness. Nevertheless, the development has been accompanied by growing concerns about its negative consequences.

1.2. Statement of the problem

The rapid growth of technology in the contemporary world has transformed and affected every aspect of human life, including the method of acquiring religious knowledge. Ancient methods of religious education and religious schools are increasingly complemented or substituted by digital platforms, online media, and virtual avenues. This paradigm shift advances serious questions about the effectiveness, availability, and implications or negative effects of technology-based religious learning. Thus, this research will look at the impact of this development on Quranic teaching and learning with reference to Muslim-majority countries of Nigeria in Africa and Indonesia in Southeast Asia respectively.

1.3. Research Questions

1. What are the impacts of Digital Technologies on the Quranic learning in Nigeria?
2. What are the impacts of Digital Technologies on Quranic learning in Indonesia?
3. Do Indonesia and Nigeria have any similarities concerning the effects of Digital Technologies on Quranic learning?

1.4. Research Objectives

1. To identify the impacts of Digital Technologies on the Quranic learning in Nigeria
2. To identify the impacts of Digital Technologies on the Quranic learning in Indonesia

⁶ Tiliouine, "Islamic Education and Youth Well-Being in Muslim Countries, with a Specific Reference to Algeria," 6.

3. To examine the similarities between Indonesia and Nigeria in terms of Digital Technologies in the Quranic learning

1.5. Brief Literature Review Related to Teaching and Learning of the Quran via Traditional Methods and Digital Technologies Tools

This chapter intends to show and analyze some pieces of literature related and relevant to this research. The articles and books include previous research on the usage of digital technology in Islamic education, and other works that are directly related to the mentioned research.

1.5.1. Traditional method of learning Teaching of the Quran

Rudolph T. Ware III.⁷ delves into the complexity of the Islamic education system in West Africa. Through detailed research and engaging storytelling, Ware takes readers from one side of the continent to the other and back throughout time, highlighting the complex relationships between Islamic influences, learning, and knowledge formed through the body in West African societies. Ware then gives a detailed background of the historical and cultural context in which Quranic education was common in the region. He makes use of anthropological, historical, and religious studies to demonstrate how the preoccupation with the actual recitation and the memorizing of the Qur'an created a sense of physical engagement in the pupils and transformed them into living and breathing repositories of divine knowledge. Rosnani et al⁸ look at the system of traditional Quranic schools in Indonesia, Malaysia, and Nigeria through a comparative study by looking at the areas of similarities and differences in their methods, way of operation, etc. Similarly, Mariam and Abdulkabir⁹, look at the method and skill of Quranic memorization in Malaysia. N. Hashimah et al¹⁰, Nurul Malik¹¹, Abd. Basir¹² and Dahliani et al¹³ all look at the traditional methods and strategies of memorization of the Quran in the Indonesian context. Anna M Gada also looks at the methods of Quranic memorization and also looks at different aspects of Quranic studies basing her study on South Asia in general but with reference to Indonesia. However, Anna did not only look at the traditional method of learning the Quran, she also discussed some technology tools that can assist in learning the Quran.

⁷ *The Walking Qur'an.*

⁸ Hashim, Rufai, and Nor, "Traditional Islamic Education in Asia and Africa: A Comparative Study of Malaysia's Pondok, Indonesia's Pesantren and Nigeria's Traditional Madrasah."

⁹ Dzulkifli and Solihu, "Methods of Qur'anic Memorisation (Hifz)."

¹⁰ Hashim, Rufai, and Nor, "Traditional Islamic Education in Asia and Africa: A Comparative Study of Malaysia's Pondok, Indonesia's Pesantren and Nigeria's Traditional Madrasah."

¹¹ Malikhah et al., "BIFILAR COOPERATIVE LEARNING MODEL FOR HADIS MEMORIZING SKILL IN ALQURAN-HADIS IN MADRASAH IBTIDAIYAH PONOROGO REGENCY, INDONESIA."

¹² Basir et al., "The Repetition (Muraja'ah) Alternative Method to Motivate Santriwati Memorizing the Qur'an in Ma'had Tahfidzul Quran Umar Bin Khattab-Banjarmasin."

¹³ Dahliani, Yus, and Sitorus, "The Development Analysis of Ability Memorizing in Qur'an on Early Childhood at PAUD Bait Qurany Saleh Rahmany, Banda Aceh, Indonesia."

Mohammad Fakhari.¹⁴ looks at the significant benefits of the memorization of the Quran on the spiritual aspect of a man as well as his health. It examines how fast teenagers memorize the Quran despite different activities that usually divert their attention at all times. The teenager's closeness to Allah due to the recitation of the Quran also increases significantly. Bulan et al¹⁵. aim to examine the capability of student memory in terms of memorizing the Quran and how motivation aids them in the process of memorization through a program conducted in Pekalongan in the form of quarantine. The study used a qualitative descriptive approach. Data was collected from interviews with different people who are involved in the program ranging from the vice head, teacher, supervisor teacher, students, and other personnel. The findings in this research showed that the three chapters planned to be memorized by each student at the end of the program kept accelerating daily. 13 chapters were memorized by males and 19 chapters by female students. The result shows that the significant acceleration of memorization of the students was a result of the motivation they got. The work of Ayyad¹⁶ aims to re-evaluate the method employed in memorizing the Quran during the medieval in the elementary level at schools. It looks at the extent to which the method of pedagogy suits the way of life of that time. The work uses theoretical analyses of the classical gurus and literature. The work looks at the primary and secondary sources of Islamic materials. The major finding of the research is that rote recitation (repetition of the recitation) and the classical method are good if married together in terms of memorization of the Quran contrary to people's misconception about the method that thinks it may not be possible.

Similarly, in Nigeria, there are various traditional methods of Quranic memorization of which utilizing slate (wooden board) appeared to be the most popular among the methods. Aisha Adam¹⁷ examines the Almajiri system of education. The system is based on boarding school where a student writes on the wooden board after he memorizes, wipes it, and writes the next verse or chapter. Similarly, Muttaqqa Rabo¹⁸, Al-Maher¹⁹, Fawoyo Joseph²⁰, and Hannah²¹ all write about the Almajiri system of education. Masooda Bano²² studied the Quranic school

¹⁴ Utama and Fakhri, "THE EFFECT OF INTENSITY OF MEMORIZE THE QUR'AN ON THE LEVEL OF ACADEMIC STRESS AND ACADEMIC ACHIEVEMENT AT QUR'AN MEMORIZERS OF THE QUR'AN IBNU MASYKUR HALIMATUSSA'DIYAH'S BOARDING SCHOOL IN CENTRAL LOMBOK."

¹⁵ "Multisensory Approach in Memorizing the Al-Quran for Early Childhood: Integration of the Tradition of Memorizing the Al-Quran with Digital Technology | Faqihuddin | AL-ISHLAH: Jurnal Pendidikan."

¹⁶ "Religions | Free Full-Text | Re-Evaluating Early Memorization of the Qur'ān in Medieval Muslim Cultures."

¹⁷ Hoechner, *Search for Knowledge and Recognition*.

¹⁸ Muttaqha Rabe Darma, "General and Alternative Basic Education."

¹⁹ Abubakar and Abdullah, "The Present State of Muslim-Education in Northern Nigeria."

²⁰ Taiwo, "Transforming the Almajiri Education for the Benefit of the Nigerian Society."

²¹ Hoechner, "Striving for Knowledge and Dignity."

²² Bano, "Curricula That Respond to Local Needs."

curriculum. Bashir²³ analyses the very intricate relationship that exists between the almajiri (Quranic student) system and the right to education for almajiri children; a right that has been recognized by many human rights instruments both at international and national levels. It elicits the negative characteristics of the structure and it tries to highlight how well students in this framework exercise the right to schooling. The work Bukoye²⁴ looks at the prevalence and impact of begging on the streets among Quranic students of all ages in Suleja, Nigeria, as well as its implications for counseling. The investigation follows a descriptive survey technique and is driven by four hypotheses of research. A total of 100 interviewees were picked across four different areas in Suleja. Four field specialists distributed a standardized questionnaire to aid data gathering. The study analyzed data using Chi-square (X^2) and Rank-order statistical techniques. Another work used in this research is the work of Muhammad S. Umar²⁵ aims to explore some of the long-term consequences of Islamic reforms by analyzing the Islamic trends ranging from traditional, modern, and fundamental by correlating them with the various educational backgrounds of each. The paper sheds light on how students learn the Quran in traditional Islamic schools and the methods used in impacting the Quranic knowledge in the students.

1.5.2 Review of Digital Technologies Impact on Quranic Education

The advent of digital technology tools has immensely transformed various educational spaces, including the Quranic field. The traditional method of approach in teaching the Quran is now experiencing a paradigm shift with the incorporation of digital technological tools. Therefore, this literature review examines the diverse impact of digital technology on Quranic learning, by focusing on how it has contributed to the improvement of teachers, students, and administrators as well as its implications on them.

The work of Yulianto and Haya²⁶, Examines the use of AI and technology to teach Al-Qur'an Hadith instead of having an instructor present in the class. This study seeks to assess the consistency of scientific literature to preserve the legitimacy of religious teachings. This study investigates the use of artificial intelligence (AI) to provide interactive advice for students studying Al-Qur'an and Hadith. This analysis examines the potential benefits and drawbacks

²³ Magashi, "Education and the Right to Development of the Child in Northern Nigeria."

²⁴ Bukoye, "Case Study."

²⁵ Umar, "Education and Islamic Trends in Northern Nigeria."

²⁶ Yulianto and Haya, "STUDY OF AI AND TECHNOLOGY AS A SUBSTITUTE FOR THE PRESENCE OF A TEACHER LEARNING THE QUR'AN HADITH IN BOND OF KNOWLEDGE PERSPECTIVE."

of AI in enhancing teacher-student interactions. This research focuses on preserving the religious context of the Al-Qur'an and Hadith. M. Arfan and Bassel,²⁷ examine the salient importance of recognizing and correcting the pronunciation of certain words in learning a new language – specifically the reading of Al-Quran – which means a lot, especially to Muslim individuals and communities all over the world. This research deals with the development of a Computer-Aided Quranic Recitation Training system for increasing the accuracy of the failure identification when reciting continuously the Glorious Quran. discrepancies. Next, a classification-based approach is employed to distinguish between the letters that map to the same sound and enhance correct and incorrect guess detection accuracy. Mohd Khairul et al²⁸ Examine the transformations of Quran studies from traditional practices to technology-based exploration, giving an overview of existing literature and trends in the field of Quran studies. By focusing on the shift from the normative to the transactional structures, the study contributes to the understanding of the ongoing development of Quranic education. Almenoar ,²⁹ Explains how a strategy called “Procedure with Graphics Using Quranic Verses in English” might accomplish these improvements in the classroom. This approach incorporates graphic organizers and visuals and the selected verses of the Quran translated into English for instruction and learning of the undergraduate students. Alshammeri et al,³⁰ aim to shed light on the growing field of semantic similarity assessment in linguistic texts, with a focus on the topic of the Qur'an – a holy scripture for Muslims. It is a work that implements modern Natural Language Processing techniques to reveal the semantic connections that underlie Quran verses providing a new approach to decoding one of the most prominent literary products of its time. Jamaliah et al,³¹ This study examines the perception of learners and instructors who are enrolled in the j-QAF program in their mobile-enabled study of Arabic and the Quran. The key objective of the research is to provide a comprehensive review of the manner through which mobile instructional technologies are perceived as a component of the learning process in Islamic education specifically using the j-QAF concept. Asep and Nur,³² aim to study one of the methods of teaching and learning of the Quran called the Wafa method. The authors of this research used qualitative research methods. The authors used available documents, interviews, and an observation approach. In analysis, the authors used a qualitative descriptive analysis technique, by giving the data

²⁷ Tabbaa and Soudan, “Computer-Aided Training for Quranic Recitation.”

²⁸ Mohd Zaki, Ishak, and Mohamad, “User Interface Designs of an Educational Mobile Application.”

²⁹ Almenoar, “Procedure with Graphics Using Quranic Verses in English.”

³⁰ Alshammeri, Atwell, and Alsalka, “Detecting Semantic-Based Similarity Between Verses of The Quran with Doc2vec.”

³¹ Ibrahim et al., “Mobile Application of Quran and Arabic Language for Interactive and Self Learning Assistant.”

³² Rozi and Laili, “Al-Qur'an Learning Strategy Through the Wafa Method in Elementary Schools.”

obtained to show that it is in line with the existing occurrence in the field. The finding of the research shows that learning the Quran by employing the Wafa style and if the instructor's style of learning the Quran is implemented properly it will be effective.

Therefore, going by the above pieces of literature reviewed and based on the existing literature it is clear that there is no study on the impact of digital technology on Quranic learning that is directly related to the Indonesian and Nigerian citizen's performance and the method of learning which the present research intends to explore. However, many pieces of literature were written on utilizing digital technology to learn the Quran, especially in Indonesian but no one is similar to this present work. This research examines the similarities and differences between Indonesia and Nigeria in terms of employing digital technology in learning the Quran as well as its impact on Quranic learning.

1.6. Significance of the study

This study would serve as an eye-opener to academicians on how to go about teaching the Quran through the use of Digital Technologies as well as the Muslims who do not even attend any Islamic school due to old age or lack of enough time to attend Quranic schools. It would help people to understand the similarities and differences between the Nigerian and Indonesian forms of Quranic learning through the usage of Digital Technologies. The study is also significant to both Indonesian and Nigerian citizens because, before the conduct of this study, there was not any study on a comparative study of the impacts of Digital Technologies on Quranic learning between Nigeria and Indonesia.

1.7 Theoretical framework

It is a known fact that both the theoretical and conceptual frameworks entail theories that help the researcher explain a particular phenomenon. In this way, this study will suitably adopt two theories to assist the researcher in analyzing the hypothesis and effectively answering the research questions. The theories are modernization theory and Cultural hybridity. The former explains how modernity affects traditional institutions, while the latter connotes a kind of cultural assimilation in which the society can adopt modernity while retaining its values.

1.8 Research Methodology

To obtain the required and appropriate data, the research specifically employed the following methods for the effectiveness and convenience in generating the data as needed:

1.8.1 Research Design

The primary data to be generated in this study involved in-depth interviews and focus group discussions via phone calls or Zoom meetings. In addition, the research being qualitative research utilized the descriptive-historical research approach. The study explored the impacts of digital technology on Quranic learning through a comparative study of Indonesia and Nigeria by examining the similarities of both countries in terms of Quranic learning via digital technology and the aspects in which they differ from one another.

Secondary sources such as published books, journal articles, internet sources, and magazines were also used.

1.8.2 Sampling Technique

Nigeria was selected by the researcher because it is the most highly populated country in Africa and has a high concentration of Muslims as well as many Islamic modern schools 99% of whose students are mature enough to operate cell phones and are equally well acquainted with technology. While primary school pupils are also much connected to technology, the fact that they do not have personal phones or laptops but instead use their parents' phones and laptops in many cases hindered the focus of the research to be entirely shifted to them. However, the target people were students in Islamic schools as well as their teachers so as to get effective results. This is because, today everyone uses technology in his daily affairs ranging from cell phones, laptops, etc. On the other hand, Indonesia was also selected because it is the most highly Muslim populated country in the world and has many Pesantren (an Islam boarding school where students learn religious books and Islamic values). Moreover, students in both Nigeria and Indonesia are always encouraged to memorize the Quran. Furthermore, both countries are rated as the first five countries that have the highest number of memorizers of the Quran in the world. Similarly, Indonesians are much more connected to cell phones. The researcher used the purposive Sampling Technique by interviewing experienced teachers and grown-up students respectively. It was restricted to experienced teachers because they will be able to give detailed information based on their personal experience and will be able to give a clearer picture of the Islamic educational system than inexperienced teachers who are not well acquainted with the system. In the same vein, grown-up students were selected beside the younger ones because they are mature enough to be able to explain explicitly without mixing up information, and they understand the condition of the Islamic schools

better. Therefore, valid responses were harvested from them. Since modernity in digital technology has evolved and almost everyone is connected to it in one way or another, particularly the present generation, youths whose ages range between fifteen and seventeen who do not attend an Islamic school but only study under Qari (the teacher of the Quran) at the mosque were also interviewed. This research also conducted interviews with some parents of the students who are neither teachers nor students to understand their stance and opinion regarding the place of modernity in the Quranic education since they are also directly involved in the discussion. The researcher intended to select three cities from each of the countries, but after a long discussion on how to improve the research, the researcher decided to pick four different cities. Therefore, the discussants were selected from four different cities of each of the countries (Nigeria and Indonesia) whose domains this research intends to explore so that the perceptions of Muslims on modernity will be covered from the entire selected areas of Indonesia and Nigeria. The research intended to interview ten persons from each of the countries, but eight persons were finally interviewed due to time constrain. The respondents comprised people of different genders therefore, both males and females expressed their views and experiences since there are some challenges and prospects regarding modernity in Quranic education. Therefore, both genders were duly engaged. To have a good result, social statuses, tribes, educational backgrounds, and levels were observed. The interview for Nigeria was mostly in Yoruba and Hausa languages via telephone call or Zoom. Thereafter, the responses were translated (where necessary), transcribed, and properly analyzed. While the interview scheduled for Indonesia was mostly in English language and, in a few cases, in Bahasa Indonesia (Indonesian language), the section was also through WhatsApp calls and Zoom meetings.

1.8.3 Data Analysis

Being qualitative research, the data generated was subjected to content, thematic, and discourse analysis.

1.9. Outline of the Thesis

The outline of this thesis is presented as follows: the second chapter provides an overview of Quranic Education and the literature review of the research related to the impact of digital technologies on Quranic education. The next chapter will discuss the results related to the impact of digital technologies on students' Quranic learning outcomes in Indonesia and Nigeria. Chapter four will also present the discussion about digital technology's impact on teachers and

administrators in Indonesia and Nigeria. The last chapter will provide a summary of the study and then provide recommendations based on the results obtained.

In conclusion, this chapter by focusing on Nigerian and Indonesian Quranic learning through the utilization of digital tools, introduces the topic by showing that the evolution of Quranic learning has transitioned from traditional style to the incorporation of digital tools, showing both opportunities and challenges. Traditional methods, examined by authors like Rudolph T. Ware III, show physical engagement and memorization methods, such as the system of Almajiri in Nigeria. However, Today, digital technologies have introduced a paradigm shift, improving accessibility and effectiveness in learning the Quran via tools like mobile technologies, online classes etc. This paradigm shift has raised questions about maintaining the authenticity of Quranic teaching as well as the impact on traditional methods, emphasizing the need to balance between the two. The thesis aims to give insights into the effect of digital tools on Quranic learning as well as its implications. The significance of the research lies in guiding teachers on how to integrate digital technologies effectively, offering a comparative perspective that addresses opportunities and challenges, ultimately contributing to improving Quranic teaching and learning in Indonesia and Nigeria

CHAPTER II

Literature Review

2.1 An Overview of Quranic Education

The Quran is the first book that Muslims usually learn before any other book. The history of Quranic education started with the Katatib system by the early generation.

The terms maktab, (plural makaatib), and Kuttab (plural kataatib) which are sometimes written with “Q or K”, as “Quttab or Kuttab” were initially used interchangeably i.e. they were used to refer to elementary or high schools during Umayyad caliphate (41-132 AH)³³. Kuttab is the singular form of kataatib while maktab is the singular form of makaatib. Similarly, Kuttab is used to refer to primary school pupils while madrasa or maktab is used to designate the place of learning for secondary school students³⁴. In the same vein, Tiliouine reiterates this view by admitting that young pupils usually attend the kuttab (primary school) to learn how to write, read, and memorize the Quran at an early age³⁵. Furthermore, Kushaish & Al-zubaidy also strengthen the view by arguing that the term “Katatib” (school) is used to describe a place where a group of children meets to learn reading, handwriting, memorization of the Quran and some other Islamic books which may include the Arabic language in some cases³⁶.

On the other hand, Ahmad Amin (d.1950) a prominent historian, gives an insight into the educational foundation during the caliphate of Abbasid. He mentions that Kuttab is the equivalent of the primary school which is meant for teenagers. He further classifies the Kuttab (primary school) into two types: the first one is dedicated to the study of Islamic books alongside the Quran and Hadith, while the other one focuses on language and science. Essentially, the learning of the Quran is meant for both the Kuttab (elementary school) and maktab or madrasa (high school). Based on the views and evidence, the term Kuttab or Quttab is always associated with primary pupils and their teacher while maktab or madrasa is associated with grown-up students who learn advanced books such as Tafsir, Fiqh, and other related advanced books that are usually understood by advanced learners.

³³ Mustafa et al., “Significance of Education in Islam and Its Evolution during Caliphate Period,” 1297.

³⁴ Mustafa et al., 1297.

³⁵ Tiliouine, “Islamic Education and Youth Well-Being in Muslim Countries, with a Specific Reference to Algeria.”

³⁶ Al-Zubaidy, “Education in the Late Ottoman and the Royal Eras in Iraq: A Comparative Study,” 3.

The system of Kuttab was designed with the plan of providing children with a sound primary-level education of which the recitation of the Quran forms its major part³⁷.

This system was introduced in the era of Umayyad (41-132 AH). Later, other new terms were introduced and attributed to these schools to differentiate the levels and students' status (IQ), while other schools were named after the places where they operated like Halaqa a singular term (Halaqaat) for a small group of students, Zawiya a singular form of (zawaya) which is for a large number of people and masjid which plural is (masajid) for gathering and sitting in yards (132-656 AH)³⁸. The traditional Islamic school style has a unique and time-honored characteristic that stresses the foundational significance of the Quran. This unique system deeply rooted in Islamic tradition has been central to the schooling experience of kids for many years. Thus, the significance of basic education orbits around reading and memorizing the Quran, which was conducted in centers called katatib³⁹.

On the other hand, Al-Otaibi & Rashid disagree with the view of Tiliouine which contends that the system of Kuttab was introduced during the period of Umayyad.⁴⁰ They alternatively argue that the actual date by which this system of education was established is a disputable topic among scholars. Some scholars argue that the system of katatib existed even before the advent of Islam. While other scholars opine that the kataatib system was not known until the earlier period of Islam. The latter scholars support their argument with the fact that only Islam could encourage this type of dedication to teaching and learning in the Arab, which largely heightened and spurred their efforts and strives toward memorizing the Quran. They maintain that its establishment was during the period of Umar bin Khattab, with the sole aim of motivating youngsters to read and write the Quran. Similarly Ware re-iterates this stance by emphasizing that the credit for the Kuttab system of education goes to Umar bin Khattab who championed it and made it relevant. It operates on Wednesday afternoon prayer and ends after Friday prayer⁴¹. Therefore, based on the established argument, the dispute and the disagreement among the scholars is not on the aim of the mission of Kuttab but on the period in which it was

³⁷ Muhtar, "Comparative Study of Kuttab Islamic Education System and Madrasah Ibtidayah Education System," 6.

³⁸ Mustafa et al., "Significance of Education in Islam and Its Evolution during Caliphate Period," 1297.

³⁹ Tiliouine, "Islamic Education and Youth Well-Being in Muslim Countries, with a Specific Reference to Algeria," 6.

⁴⁰ Tiliouine, 6.

⁴¹ *The Walking Qur'an*, 24.

established. Summarily, Kuttab is a system of schools where children go to learn the Quranic recitation and writing.

Although kataatib and madrasa had their active functions which turned out the best effects at the beginning of the Abbasid era (132-656 AH) when both the instructors and the learners were properly taken care of by the Abbasid government through various kinds of motivations, these incentives from the side of the government encouraged the facilitators to put more efforts in teaching the students and encouraging them to do more⁴². Subsequently, other places like mosques, libraries, and private homes became centers for teaching children the Quran⁴³. This implies that the Abbasid government had played significant roles in assisting many of its citizens to become huffaz (those who commit the Quran to the heart) through this system of kataatib. These Quranic schools operated in an organized way. The pupils would sit in an arranged order under a teacher who supervises their progress at all levels. This teacher does not only teach the pupils the Quran but also instills in them good behavior and guides them towards attaining spiritual status⁴⁴. This implies that the instructors were much more after pupils' attainment of success in their memorization because they did not only go to the class to teach the students the subject, they were required to teach them but also took care of the students' moral and spiritual lives. The methods of imparting the Quran in these institutions were excellent and unique. Every pupil recites his passage or page differently from his colleague. Each pupil's progress was properly and meticulously observed by the instructor every day. This daily assessment by the instructor was to make sure that everyone was progressing and memorizing his portion perfectly⁴⁵. Furthermore, a specific day would be fixed when each pupil would be asked to recite all the portions he has memorized loudly and the instructor would be there listening carefully so that he corrects him whenever he commits mistakes to effect the correction. In addition to this section, the pupils would sit collectively to recite together and share experiences⁴⁶. Thereafter, when a student completes a certain portion, he will then be given a short break and a gift as a reward for his hard work. This break is not meant to stop him from progressing in his memorization but is for a special event. The wooden board of the pupil would be decorated and colored to signify his great success and achievement. This gift is

⁴² Mustafa et al., "Significance of Education in Islam and Its Evolution during Caliphate Period," 1297.

⁴³ Mustafa et al., 5.

⁴⁴ Tiliouine, "Islamic Education and Youth Well-Being in Muslim Countries, with a Specific Reference to Algeria," 6.

⁴⁵ Tiliouine, 6.

⁴⁶ Tiliouine, 7.

not only celebrated within the Quranic school but is extended beyond whereby the pupil visits neighboring homes while displaying his gift to them and receiving various additional gifts from them. These gifts received by the pupil would be shared between the teacher and the pupil while significant portions of them would be given to the teacher to strengthen the relationship between both of them (the pupil and the teacher)⁴⁷.

This legacy of the conventional system of teaching the Quran that had been laid down over the past centuries has spread down to different parts of the Muslim countries, especially in Africa and Asia⁴⁸. Morocco is also a country where this kind of system is highly observed to a greater extent. In fact, parents in Morocco lay more emphasis on this system of Quranic education. Furthermore, since the system of Kuttab spread to different parts of the world especially, Asian and African countries, some additional methods of teaching the Quran have been introduced into the Quranic educational domains. The methods Turkey uses in teaching the Quran are also among the methods that other countries have religiously adopted. This method of Quranic memorization is called the Uthmaniyyah Tahfiz method⁴⁹. The Uthmaniyyah Tahfiz method has been used in the memorization of the Quran by Turkish citizens ever since the ruling period of the Uthmaniyyah. This Turkish method in question spread to other countries in Asia. Malaysia is considered to be one of the most prominent countries where the Turkish method of Quran memorization has been the most effective⁵⁰.

Madarasa (plural madaris) on the other hand, is a term used for the advanced Islamic schools. Any student who graduates from Kuttab (primary school) and wishes to continue his education usually has his next destination to be the madrasa (high school). In those days, madaris used to be connected to mosques, especially a mosque where Jumu'ah (Friday prayer) is observed. Most times, classes and accommodations for the students were provided near the mosque. In those days as well, the separation between madaris (schools) and mosques was not common due to their physical proximity as well as the educational importance of both places (madrasah and mosque). Because madris (schools) students needed a higher educational engagement which was always achieved in the mosque then, the mosque was still recognized as an institution where students get a lot of unquantified knowledge. This type of education was

⁴⁷ Tiliouine, 6.

⁴⁸ Tiliouine, 6.

⁴⁹ Ariffin, Abdullah, and Ahmad, "IMPLEMENTATION OF OTHMAN METHOD ON MEMORIZATION THE QURAN: A STUDY IN SULAYMANIYYAH INSTITUTE, MALAYSIA," 2.

⁵⁰ Ariffin, Abdullah, and Ahmad, 2.

known as the Majlis, Zawiya, or Halaqa, and sometimes used to be called Madrasa⁵¹. In the same vein, Tiliouine reiterates this view by holding that, in Algeria in contrast to Kuttab (primary school), a Madrasa (high school) is an institution where a pupil attends after his primary education to become Alim (a scholar) instead of Talib (a primary pupil)⁵². This level of education requires approximately a 12-year-study period before a student would be certified as an Alim (a scholar)⁵³. The curriculum of this institution prepares a learner to become a professional in different aspects such as legal practice, Imam ship, teaching, and other important positions in society. It was from this kind of educational system that scholars like Imam Malik, Imam Abu Hanifa, Imam Ahmad bin Hambal, Imam Shafi'i, and many of the prominent scholars of Islam emerged⁵⁴. In this type of Madrasa, some standard curricula are used which include Arabic language, Sharia (Islamic law), Tafsir (the interpretation of the Quran), Hadith (the prophetic traditions) Tarikh (history), and other important subjects which are all put in place to prepare the students to become Ulama (scholars)⁵⁵. Expectedly, based on history, the establishment of Madrasas became so widespread in the Abbasid regime and later continued spreading in the Ottoman era⁵⁶. This system of education later metamorphosed into the Nizamiya school in the eleventh century, which was well accepted by Muslims worldwide, and virtually all the major cities in the Muslim world had their own equivalent Nizamiya Madrasa⁵⁷. This type of system of education was highly recognized and got a higher position during the Ottoman era. That was why in the Ottoman regime the Katatib and Islamic schools were regarded as part of the religious facilities, and, therefore, the requirement was that the Arabic teacher was qualified enough to be assigned as an educator⁵⁸.

Similarly, the spread of the Kuttab and madrasah system of education continued to proliferate across different parts of the world until it reached Asian and African countries. These Quranic schools have been in existence long ago in sub-Saharan West Africa, though there is no relevant record as to when they arrived in the region. Perhaps it arrived with the early Muslims who crossed the Sahara in the 8th century⁵⁹. These schools have variations in terms of type and

⁵¹ Mustafa et al., "Significance of Education in Islam and Its Evolution during Caliphate Period," 7.

⁵² Tiliouine, "Islamic Education and Youth Well-Being in Muslim Countries, with a Specific Reference to Algeria," 7.

⁵³ Tiliouine, 7.

⁵⁴ Mustafa et al., "Significance of Education in Islam and Its Evolution during Caliphate Period," 1299.

⁵⁵ Tiliouine, "Islamic Education and Youth Well-Being in Muslim Countries, with a Specific Reference to Algeria," 7.

⁵⁶ Tiliouine, 9.

⁵⁷ Tiliouine, 7.

⁵⁸ Al-Zubaidy, "Education in the Late Ottoman and the Royal Eras in Iraq: A Comparative Study," 3.

⁵⁹ *The Walking Qur'an*, 24.

method of teaching. Moreover, the schools operate under different forms of names, depending on the local place in which they are situated. The names include Islamiyah, Makaranta, Madrasah, etc⁶⁰. These types of schools can be found in different parts of West African countries like Nigeria, Mali, Niger, Senegal, Ghana, Burkina Faso, Guinea, Gambia, and several others⁶¹. Formerly, learning in this system of schools begins with the most essential aspect of human life, which is to know who God is, followed immediately by the learning of the Quran through a Sheik or Imam⁶². Furthermore, with the spread of the Kuttab and Madrasah system of education into different parts of the African countries, some additional methods of teaching the Quran, as well as other forms of the educational system, were introduced into the Islamic educational domain.

The students are taught how to write the exact Quranic form of writing which is (Uthmaniyyah style of writing) even though it has certain differences from the normal Arabic form of writing which they are acquainted with in their normal writing. They are gently pestered to learn how to write it, and thereafter, learn the reading of the text through their teachers. Sometimes, there used to be some discursive classes with the Quranic instructors mostly outside the normal routines of the Quranic class⁶³. Today, many Quranic schools in Asia and Africa usually make use of the numeral methods of Quranic learning, apart from using the wooden board. As such, almost every Quranic school has its peculiar way of operation. However, modernity has impacted both domains of the Quranic schools and the Madrasa in general.

Inferably, Indonesia and Nigeria are two big countries that both have a high population of Muslims and each is considered the most populated Muslim country in its respective continent. The former situated in Asia has up to 90 % of the Muslim population while the latter situated in Africa has more than 60% of the Muslim population. They are both regarded as one of the top five countries that have a large number of memorizers. They both have various ways of teaching and learning the Quran. Indonesian form of Kuttab is mostly called Pesantren and in most cases, its students follow the process of Nadhar, Talqin, Tahfizh, and Murajaa⁶⁴. This means a student would first undergo Nadhar (looking at the Quran while reading) then Talqin (learning the recitation directly from the teacher), then Tahfizh (memorizing it). Thereafter, he

⁶⁰ Boyle, "Islamic Education in West and Central Africa," 2.

⁶¹ Boyle, 2.

⁶² Boyle, 4.

⁶³ *The Walking Qur'an*, 25.

⁶⁴ Rohmawati and Az Zafi, "Learning Methods Tahfidz Al-Qur'an Leading Class Program in Madrasah Tsanawiyah Islamiyah Blingoh," 7.

continues with Murajaa (revision). The Nigerian form of Kuttub is mostly called Tahfiz, Halqa, or Makarantar Allo⁶⁵. The Makarantar Allo method appears to be different from the Pesantren method. Here, a student uses the wooden board to write the intended portion he wants to memorize or learn from the Mallam (teacher), sits in a secluded place, and repeats it until he succeeds in memorizing it. He will later wipe it out for another portion⁶⁶. Owing to the tremendous changes in the present day, modernity has crept into almost every aspect of the Islamic educational system of learning, especially the Quran. Therefore, the central argument of this thesis is an assessment of the degree to which modern technologies have impacted the varying methods of teaching the Quran.

Modernity can be described as being in opposition to tradition. While tradition looks at the past, modernity focuses on the future⁶⁷. On the other hand, modernity or modernization in the field of social science refers to the transition from traditional system to adapting to contemporary demands.⁶⁸ It is the organization and knowledge advancements of a society that seek to render one's immediate predecessors outdated (*Encyclopedia Britannica*). It deals with technological innovation, advancement in governance, and the socio-economic life of a society. In a more specific term, modernity comprises individualism, rational thoughts and scientific explanation, anti-religious worldviews, the appearance of bureaucracy, urbanization, the rise of nations, and accelerated financial exchange and communication. The word modernity has evolved to refer to the political, financial, cultural, and spiritual transformations of non-Western countries towards Westernization⁶⁹. In short, modernity is often connected to concepts such as progress, advancement, expansion, freedom, liberation, growth, buildup, enlightenment, and experimentation⁷⁰.

Moreover, one of the founding fathers of modernization theory Auguste Comte believes that mankind attained a good stage after going through religious and philosophical phases⁷¹. This assertion shows that modernity invoked a paradigm shift from religious and metaphysical thoughts to new rational thoughts in several aspects of life. This by extension has a close

⁶⁵ Yahya, "Tsangaya."

⁶⁶ Samaila, Ubaida, and Babayya, "Tsangaya Education in Gombe Metropolis: Challenges and Way Forward."

⁶⁷ Kivisto, *Key Ideas in Sociology*.

⁶⁸ Theology School of Necmettin Erbakan University, Turkey and Sahin, "The Impact of Modernization and Secularization on Individual Religiosity."

⁶⁹ Theology School of Necmettin Erbakan University, Turkey and Sahin.

⁷⁰ Kivisto, *Key Ideas in Sociology*.

⁷¹ Theology School of Necmettin Erbakan University, Turkey and Sahin, "The Impact of Modernization and Secularization on Individual Religiosity."

relationship with secularism. Similarly, Weber contends that religion is a worldview of traditional societies. This, by implication, establishes the existence of a watertight relationship between secularism and modernization.

More importantly, the idea of modernity which is argued to have begun at the end of the colonial invasion has affected various aspects of religious practices as it calls toward secular views, rational thoughts, and the decline of religious beliefs⁷². Nevertheless, the effects can be both positive and negative because modernity came up with technological innovations that not only made life easy but also facilitated the smooth observance of religious practices.

By way of reaction, in recent years, the incorporation of digital technologies into Quranic memorization methods has demonstrated remarkable promise for improved accessibility, participation, and effectiveness. Nevertheless, the development has been accompanied by growing concerns about its effect, such as distraction among learners and the progressive degradation of traditional memorizing methods profoundly embedded in religious education, particularly in large Muslim nations like Nigeria and Indonesia. Concurrently, there is a significant squandered opportunity. If used properly, digital technologies can accelerate, manage, and improve Quranic memorization, thereby leading to widespread competency among learners. Failure to appropriately harness this potential impedes not just the achievement of ideal remembering results, but also the maximization of the educational benefits that such technology may provide. Therefore, it is a necessary need to thoroughly investigate both the negative impacts and the untapped potentials of digital technologies on Quranic memorization, clarifying the root causes that contribute to its inadequate utilization as well as the implications for the preservation and depth of religious knowledge among practitioners in these significant cultural contexts.

Furthermore, Islam appreciates innovation and new development at all times and even encourages Muslims to always accept developments and work towards them for the betterment and ease of their daily needs. Today, technology appears to be the most powerful and amazing knowledge that simplifies and eases people's lives which has never been experienced before in the history of man⁷³. It helps Muslims worship Allah perfectly in different capacities. Alan Turing (1950) established the notion of "Natural Language Processing" which is one of the two fields of artificial intelligence study, while John McCarthy (d.1955) introduced the notion of

⁷² Theology School of Necmettin Erbakan University, Turkey and Sahin.

⁷³ Khoirunisa et al., "Islam in the Midst of AI (Artificial Intelligence) Struggles."

artificial intelligence. Prof. Dr. Mohd Zakree Ahmad Nazri defines artificial intelligence as the use of computer methods to program intelligent machines that mimic human intelligence, which is also known as Sunnatulla⁷⁴. Sunnatullah is responsible for maintaining and regulating the natural universe. A professor specializing in artificial intelligence clarifies that "sunnatullah" refers to Allah's regulations and laws. Sunnatullah is Allah's set of rules for people, animals, and all living creatures on this planet. Therefore, this Sunnatullah is unchangeable; no one and nothing can modify it given that Allah determines it⁷⁵. This implies that technology is a set of materials for humans to use positively to be successful. Technology is frequently employed in daily life, especially in religious affairs. Information and communication technology, including machines and robots, nanotechnology, space technology, and biotechnology, has made major advances. There is also quantum computing. This breakthrough has the potential to significantly impact society's functioning. Artificial intelligence is widely used as modern technology to advance civilization, particularly in the larger civilization of Islamic advancement.

Islam embraces technological advancements, especially the AI. The religion promotes the adoption of technology with caution and consideration for its impact on human life and the environment. Muslims believe that studying to develop technology and science is a key aspect of their faith as outlined in the Quran⁷⁶. Therefore, since technology is approved and encouraged to be used by Muslims to ease their affairs, Muslims today take advantage of the presence of technology in almost every field of study, especially in reading and learning the Quran. The artificial intelligence (AI) system can tailor learning materials to each person's degree of understanding. However, learning the Qur'an and hadith becomes more meaningful and efficient through utilizing it⁷⁷. This can enhance the reliability and veracity of established scientific traditions. Although AI can substitute the presence of a teacher, for learning in the world of education, particularly Islamic religious knowledge, individuals must be able to adapt themselves to immediately welcome various conveniences and benefits, one of which is artificial intelligence technology⁷⁸. Besides being able to adapt and at the same time prepare to anticipate the negative impacts that will happen, especially the ethical and humanitarian

⁷⁴ Khoirunisa et al.

⁷⁵ Khoirunisa et al.

⁷⁶ Leli et al., "The Importance of Technology to the View of the Qur'an for Studying Natural Sciences."

⁷⁷ Yulianto and Haya, "STUDY OF AI AND TECHNOLOGY AS A SUBSTITUTE FOR THE PRESENCE OF A TEACHER LEARNING THE QUR'AN HADITH IN BOND OF KNOWLEDGE PERSPECTIVE."

⁷⁸ Yulianto and Haya.

aspects, it also requires preparation, strategies, and some steps that are mature and precise in anticipating artificial intelligence⁷⁹. Ferdy and Haya reiterate this view and opine that in Islamic religious education, people must embrace new technologies, such as artificial intelligence in studying the Quran and Hadith⁸⁰. However, several considerations need to be put into place in using AI technology as a replacement for the presence of a teacher in the learning of the Quran and Hadith. One of them is the authenticity of the scientific sites or sources. Ensuring that the information conveyed by the AI technology is correct and follows the actual religious teachings is non-negotiable. Errors in the interpretation or the transmission of wrong knowledge can result in erroneous understandings of religion and have the potential to be detrimental⁸¹.

2.2. Quranic Education in Indonesia

However, before discussing Quranic Education in Indonesia one has to know when and through whom Islam came to the country. There are many expressions regarding how Islam came to Indonesia but all the opinions are based on trade interactions between the Arabs and the people of Southeast Asia. This interaction is estimated to have been in existence since the seventh century H (13th Century CE)⁸². In the same vein, the authors Asmanto et al support the view that Islam arrived in the Archipelago in the seventh century and assert that this means that Quranic Education has been in existence for a long in Indonesia⁸³. On the other hand, Akhyar disagrees with the fact that Islam came to Indonesia in the 7th century and opines that Islam came to Indonesia in the 8th century⁸⁴. This shows that Islam has long ago been in Indonesia. To say where Islam first arrived in Indonesia is a tedious task, but some opinions say that it first arrived at North Sumatra while some opinions maintain that it first arrived at Java. However, there was a strong agreement among historians that Islam arrived in Indonesia via the coast of Sumatra (Westen Indonesia, Aceh). Where the Arab merchants transited the coast of the region, took some time to empty their cargo, load their ship with some goods, and later advanced in their journey⁸⁵. Also, Nurdianto et al mentioned that it is agreed upon by

⁷⁹ Khoirunisa et al., "Islam in the Midst of AI (Artificial Intelligence) Struggles."

⁸⁰ Yulianto and Haya, "STUDY OF AI AND TECHNOLOGY AS A SUBSTITUTE FOR THE PRESENCE OF A TEACHER LEARNING THE QUR'AN HADITH IN BOND OF KNOWLEDGE PERSPECTIVE."

⁸¹ Yulianto and Haya.

⁸² Asmanto et al., "The Evolution of Islamic Educational Institutions in Indonesia," 263.

⁸³ Asmanto et al., 232.

⁸⁴ Lubis, "PENDIDIKAN ISLAM DI INDONESIA DAN MALAYSIA:," 3.

⁸⁵ Asmanto et al., "The Evolution of Islamic Educational Institutions in Indonesia," 263.

historians that the first area in which Islam arrived was Sumatra and then Java⁸⁶. The advent of Islam and Quranic Education in Indonesia cannot be separated because as Islam was growing Quranic Education was progressing simultaneously with the growth of Islam, even though the system of Quranic Education then was not formal⁸⁷. According to Anshori et al Islam and Quranic education were simultaneously growing as the Arab traders continued to introduce Islamic values, especially issues regarding Islamic law in trading⁸⁸.

Historically the first place to be considered as a place for teaching and learning of the Quran in Indonesia are huts. In those days, huts were constructed around the house of the teacher who taught Quranic Education to accommodate the number of students who came to learn. These huts where students learn are called Pondok which is said to have been derived from the Arabic word (funduq) and it is also known as Pesantren in Bahasa Indonesia (Indonesian language)⁸⁹. Similarly, Akhyar strengthens further the view that holds that the teaching and learning at the beginning of Quranic Education in Indonesia did not have an organized and specific place built for it to take place for a long period. He further adds that Quranic education was later taught in various houses, sanctuaries, and mosques⁹⁰. In those days, Education began with the learning of the Quran, the last part of the Quran which is juz Amma, and then Tauheed (unification of God) etc. This system took a long time until the Pesantren was later established⁹¹. The date, when, and where the Pesantren was first built is not ascertained, but history shows that it was built in the 15th century by a man called Raden Fatah in east Java and by Rangkang in Aceh during Sultan Iskandar muda era (1607-1636). Also in the mid-17th century, Surau built another one in Minangkabau⁹².

In Indonesia, the methods of Quran's teaching and learning have connections with the culture and tradition of the country.⁹³ It emerged that Indonesia, having the biggest Muslim population globally, draws out specific modalities of Quranic instruction given its ethnographical context. ⁹⁴This Quranic Education in Indonesia has since been anchored in institutions referred to as pesantren, langgar, and surau. They have been very significant in

⁸⁶ Nurdyanto et al., "History of Islamic Education in Indonesia and Its Relevance to the Modern Era," 853.

⁸⁷ Nurdyanto et al., 853.

⁸⁸ Anshori et al., "Dynamics and New Paradigm of Islamic Education in Indonesia," 232.

⁸⁹ Saputra et al., "Historical Continuity and Changes," 112.

⁹⁰ Lubis, "PENDIDIKAN ISLAM DI INDONESIA DAN MALAYSIA:," 3.

⁹¹ Lubis, 3.

⁹² Lubis, 3.

⁹³ Gade, *Perfection Makes Practice*.

⁹⁴ Tanjung, "History of the Development of Islamic Education in Indonesia (A Case Study of Old Order and New Order Governments (1945-1998))."

nurturing the spread of the teachings of Islam and the Quran.⁹⁵ It would be pertinent to note that Pesantren or Islamic boarding schools are perhaps the most famous and important centers of Quranic education. They are run by kyais who indeed are genuine Islamic scholars and offer boarding facilities in which students known as a santri live and study.⁹⁶ Another similar traditional building is the langgar also called surau in some places – these are more limited worship buildings that function as religious centers where individuals can pray, learn the Quran, and other things.⁹⁷ These institutions despaired on one hand for children and on the other for adults meaning there are other formal but unschooling arenas of education as well.

The curriculum of these traditional institutions is mainly confined to memorization of the Quran i.e. Tahfiz and correct recitation of the holy book i.e. qira'at. The need to memorize the Quran is founded on the proposition that it is almost heretical to alter the text of the Quran in any way, let alone lose parts of it.⁹⁸ Santri's main activity is to memorize the Quran from the beginning to the end – this may take several years and a lot of commitment. In the process of memorization, a segregation of the Quran into thirty equal parts known as Juz begins with the Juz Amma which also contains much shorter chapters than the rest of the parts as it is easier to memorize. Gradually, there is the transition to memorization of longer chapters as the students advance in their academic levels.⁹⁹

Other important traditional practices include correct recitation or qira at which deals with the recitation of the Quran. This is the reason why Arabs consider the correct articulation of the words and the right tone, which is imperative when reciting the holy Quran.¹⁰⁰ In the teaching of qira'at, it has been the practice of passing knowledge from the teacher to the student literally.¹⁰¹ This is commonly practiced through the sorogan technique in which the teacher tests a student's recitation of the text by getting them to read a part of the Quran to the teacher and then the teacher corrects any distortions in the recitation.¹⁰² This method concentrates on

⁹⁵ Azra, *Islam in the Indonesian World*.

⁹⁶ Azra.

⁹⁷ Azra.

⁹⁸ Gade, *Perfection Makes Practice*.

⁹⁹ Basir et al., "The Repetition (Muraja'ah) Alternative Method to Motivate Santriwati Memorizing the Qur'an in Ma'had Tahfidzul Quran Umar Bin Khattab-Banjarmasin."

¹⁰⁰ Gade, *Perfection Makes Practice*.

¹⁰¹ Hashim, Rufai, and Nor, "Traditional Islamic Education in Asia and Africa: A Comparative Study of Malaysia's Pondok, Indonesia's Pesantren and Nigeria's Traditional Madrasah."

¹⁰² Fitri, Kamaruddin, and Idhan, "Teachers Strategy in Solving Students Ability to Read and Write Qur'an at Government Schools."

personalized interaction between the teacher and students so that the teacher can guarantee that all the learners have correct recitation practices.¹⁰³

Another conventional method that is practiced in pesantren is the Bandungan method. In this method, a teacher will be involved in reading and interpreting the Quran and related texts to his learners.¹⁰⁴ This cooperative learning setting ensures that the students conduct their learning with the assistance of the teacher's elaboration, as well as the questions that are asked by other learners.¹⁰⁵ It also helps cultivate the students into members of a particular society with a common goal and political culture. Another technique of the same nature is the Halaqah, which is a circular arrangement of learners and students around the sheik to read and explain meanings and interpretations of verses of the Quran.¹⁰⁶ It promotes group work and enhances students' appreciation of the text because clarifications are sought from others while rendering explanations.¹⁰⁷

Besides these methods, traditional Quranic education in Indonesia embraces the use of certain texts and comments, which have been classified as classical. These texts are written by famous Islamic scholars and are the commentary or the explanation of the Quran aiming to give students an understanding of the intents behind the verses in the Quran.¹⁰⁸ This is taught as an addition to the typical memorization and reciting of the texts the students are supposed to learn. The langgar and surau are somewhat informal structures to the pesantren but they have a significant part in Quranic education, especially for children of tender ages.¹⁰⁹ These institutions are responsible for initiating the Quran in children's lives and often form on them their first contact with the Quran. In langgar and surau, basic Quranic Education to children includes Alphabets of Arabic and small verses of the holy book al-Quran.¹¹⁰ Teaching strategies are more informal in these environments to ensure that they fit the child's learning ability since children learn at different paces.¹¹¹

Nonetheless, it can be stated that the methodology of traditional Quranic Education in Indonesia is still focused on maintaining the bond between the teacher and the student. This

¹⁰³ Fitri, Kamaruddin, and Idhan.

¹⁰⁴ "EBSCOhost | 177643302 | Student's Thinking Skills At Pesantren."

¹⁰⁵ "EBSCOhost | 177643302 | Student's Thinking Skills At Pesantren."

¹⁰⁶ "EBSCOhost | 177643302 | Student's Thinking Skills At Pesantren."

¹⁰⁷ Gade, *Perfection Makes Practice*.

¹⁰⁸ "EBSCOhost | 177643302 | Student's Thinking Skills At Pesantren."

¹⁰⁹ Helmi Aziz et al., "Assistance for Madrasah Diniyyah Teachers in Implementing Children's Al-Qur'an Literacy Learning."

¹¹⁰ Helmi Aziz et al.

¹¹¹ Helmi Aziz et al.

relationship is strictly respectful, whereby the students reverence the teacher and look up to him or her as a spiritual mentor.¹¹² It is about the role of a teacher to not only teach the students but also guide the students toward the right moral and spiritual path. All these aspects reflect the general Islamic Educational system where the main aim is to provide a well-rounded education for the growth of both the mind as well as the soul.¹¹³

The organizational codes of traditional Quranic Education are also important, especially social and communal ones. Traditional Quranic schools such as pesantren, langgar, and surau are significant social accumulation wherein students and people in the community meet for Quranic recitation purposes.¹¹⁴ These institutions sometimes invite members of the public for Quran recitals and Islamic lectures and talks. This factor enhances the communal aspect of the Muslim community and fosters improved social relations.¹¹⁵

Therefore, in general perception of traditional Quranic Education and learning in Indonesia places extreme importance on memorization and correct reading of the text. It is in these aspects that the curriculum of institutions such as pesantren, langgar, and surau is emphatic while also using texts conventional in Arabic Islamic schools to improve the understanding level of students. However, the essential features of traditional approaches and the employment of digital technology tools in Quranic education today have demonstrated a good future for Quranic memorization if utilized properly between the teacher and the learners, as well as the group nature of the learning process. This fusion of continuity and change helps to guarantee that Quranic schooling in Indonesia remains meaningful and viable as a means of educating students' minds and souls.

2.3. Quranic Education in Nigeria

Historically, in the field of the Quran, there is no substantial proof of the exact time the Quranic studies began in Nigeria, but it can be traced back to the arrival of the Islamic religion to the Northern part of the country, especially a place called Kanem Borno, which is now well known as Maiduguri between the eleventh – twelfth centuries through trade and commercial means. In the twelfth century, the religion of Islam was formally and officially pronounced as the

¹¹² Gade, *Perfection Makes Practice*.

¹¹³ Fitri, Kamaruddin, and Idhan, "Teachers Strategy in Solving Students Ability to Read and Write Qur'an at Government Schools."

¹¹⁴ Hashim, Rufai, and Nor, "Traditional Islamic Education in Asia and Africa: A Comparative Study of Malaysia's Pondok, Indonesia's Pesantren and Nigeria's Traditional Madrasah."

¹¹⁵ Hashim, Rufai, and Nor.

official faith of the kingdom in the era of Hummi Jilmi¹¹⁶. From that time, religion became the kingdom's heritage, and Islamic Education studies witnessed a lot of developments virtually from all aspects of the Islamic educational domain. It produced several huffaz (memorizers of the Quran) and trained them to become Mufassirun. These huffaz (memorizers of the Quran) have played a significant role and have made immense contributions towards the development of the Quranic studies¹¹⁷. Interestingly in Nigeria, in some of the prominent lands such as Kano, Zaria, Gobir, Katsina, Rano, and Daura, through the contribution of their kings, Islam and Quranic studies got widely spread. The visit of a renowned scholar Muhammad bn Abdulkarim al-Magili-al-Tilimsani (d.909/1503) to Kano during the period of Muhammad Rumfa has immensely contributed to the rise of Quranic Education in Kano and other neighboring cities and states. Furthermore, the arrival of some renowned and prominent sheiks with a lot of books to Nigeria from other countries particularly at the time of pilgrimage has contributed immensely to equipping people with religious knowledge. These sheiks have organized a lot of public teachings that were meant for everyone with passionate interest. In these public gatherings organized by the sheiks, the Quran and the Tafsir of Samarkandi were read to the public. Looking at the commentators that were found in the nation in that very time like Hashim al-Zamfari and by examining the Quranic recitation and oral Tafsir that were taught in various places as well as some Tafsir books that were produced by some scholars in the Sokoto caliphate, one would understand that the field of Quran and Tafsir got full attention and high consideration from the then Sheks in Nigeria¹¹⁸.

During this period, according to some sound sources, the method of Talqin (receiving lessons directly from an educator by wording) was used in teaching the Quran and its science in public spaces. This is a system where the students would gather in a space known as Soro/Zaure (vestibule of the private residence) or mosque and then the educator would read the Quranic Verses in Arabic and give a more detailed explanation in the vernacular language¹¹⁹. However, some learners upon attaining a certain level in the field of Tafsir, Tafsir al-Jalalaini used to be fixed for them to have more understanding¹²⁰.

¹¹⁶ Bakar and Saleh, "A Survey of Information Resources Required by Ulama to Perform Their Work Roles: A Case Study of Borno State, Nigeria."

¹¹⁷ Bakar and Saleh.

¹¹⁸ Bakar and Saleh.

¹¹⁹ Apard, *Transnational Islam*.

¹²⁰ Apard.

Furthermore, regarding the growth and development of Islamic education in general as well as the Quranic science in particular in Nigeria, the Sokoto caliphate is considered to be a significant period in the history of Nigeria due to the remarkable contributions of the founding fathers of the caliphate such as Usman bn Fodio, Muhammad Bello, and Abdullahi bn Fodio to the field of Quranic studies. After the establishment of the Sokoto caliphate, Abdullahi bn Fodio a student of Usman bn Fodio left for a place called Gwandu present day Kebbi where he also established his school of Quran and Tafsir. This school of Quran and Tafsir not only contributed to the growth and development of Quranic learning and oral Tafsir alone but also contributed to the written one¹²¹.

The teaching and learning of Quranic Education in northern Nigeria or Nigeria at large is as old as the history of Islam in the country itself. However, it is worth noting that the mode of learning the Quran and other Islamic sciences varied from one place to another. In Northern Nigeria for instance, there exist two types of Islamic learning namely: Quranic learning-based system known as Tsangaya education and the Islamic sciences-based system known as “*Karatun Ilimi or Karatun Zoure*”.¹²² The Tsangaya system of Qur’anic learning is assumed to be one of the ancient systems of learning that is widely practiced in different parts of West Africa such as Nigeria, Sudan, Mali, and Mauritania.

The Tsangaya system of education in Nigeria got its origin from the Kanem-Borno empire when Islam was made a state religion by the rulers of the old empire¹²³. One of the rulers Ali Gaji (1503 CE) ordered the establishment of such centers to encourage learning and literacy.¹²⁴ The *Mais* (title for Borno rulers) had supported and financed these centers of learning the Qur’an which in turn produced experts in the field of writing and recitation of the Qur’an¹²⁵. This traditional system of learning spread rapidly in various parts of the neighboring states. In addition, with the establishment of the Sokoto caliphate in the 19th century, the reformer *Shaykh* Uthman dan Fodiyo ordered all the *Huffaz* (Qur’anic memorizers) to spread to all the nooks and crannies of the caliphate to impart knowledge¹²⁶. The teachers and the students enjoyed

¹²¹ Sa’idu, “SECTARIAN TREND OF TAFSIR: A CASE STUDY OF QADIRIYAH AND TIJANIYAH IN NORTHERN NIGERIA.”

¹²² Samaila, Ubaida, and Babayya, “Tsangaya Education in Gombe Metropolis: Challenges and Way Forward.”

¹²³ Yahya, “Tsangaya.”

¹²⁴ Samaila, Ubaida, and Babayya, “Tsangaya Education in Gombe Metropolis: Challenges and Way Forward.”

¹²⁵ Yahya, “Tsangaya.”

¹²⁶ Yahya, “Tsangaya: The Traditional Islamic Education System in Hausaland.”

support from the leaders and the members of the community in terms of accommodation, feeding, and security.

The term Tsangaya is according to one opinion a Hausa word which means Quranic learning center or a traditional Quranic education. It is sometimes pronounced as “sangaya” for those who are not native speakers of the Hausa language and cannot pronounce it due to the absence of the particular sound “Ts” in other languages.¹²⁷ According to another opinion, the word sangaya without T before S is of Kanuri language origin which means “educational institution” It was later adulterated by Hausa to become tsangaya instead of sangaya¹²⁸. Tsangaya is mostly referred to as a locally constructed building located on the outskirts of the town where the teaching and learning of the glorious Quran take place¹²⁹. It is also defined as a traditional Qur'anic school principally because of what is seen in it such as wooden slate, ink (*tawada*) pen (*alkalami*), etc. In this way, it is called *Makarantan Allo* (slate school) *Makarantan Alqur'ani* (Qur'anic school) *Makarantan Toka* (Ash school)¹³⁰.

Additionally, Yahya (2018) opines that Tsangaya is a system of Islamic learning in which both the teacher and students leave their hometowns and stay there to learn, master, and memorize the Qur'an¹³¹. Similarly, Samaila reiterates this view adding that Tsangaya in Nigeria especially in its northern part means study center where the Qur'an is taught on a boarding basis to both children and adults while *Makarantar Allo* (Slate School) is where pupils and students are taught the Qur'an on daily basis¹³². The first place that a child is taken to by his parents is Makarantar Allo. However, after the colonialists' incursion and their taking control of the state as well as the subsequent introduction of a Western system of education, the Tsangaya schools recorded great setbacks because they lost the support of the emirs who were subjugated by the colonialists¹³³. The teachers and the students found it very difficult to survive which lured the students into roaming about the streets begging for what to eat¹³⁴. In addition, after some time, another system of Qur'anic learning emerged in more formal and institutional

¹²⁷ Muhammad, “Tsangaya School System and Its Challenges in Contemporary Nigeria : A Case Study of Akko Local Government Area , Gombe State , Nigeria.”

¹²⁸ Samaila, Ubaida, and Babayya, “Tsangaya Education in Gombe Metropolis: Challenges and Way Forward.”

¹²⁹ Muhammad, “Tsangaya School System and Its Challenges in Contemporary Nigeria : A Case Study of Akko Local Government Area , Gombe State , Nigeria.”

¹³⁰ Samaila, Ubaida, and Babayya, “Tsangaya Education in Gombe Metropolis: Challenges and Way Forward.”

¹³¹ Yahya, “Tsangaya: The Traditional Islamic Education System in Hausaland.”

¹³² Samaila, Ubaida, and Babayya, “Tsangaya Education in Gombe Metropolis: Challenges and Way Forward.”

¹³³ Samaila, “Tsangaya Education in Gombe Metropolis : Challenges and Way Forward.”

¹³⁴ Samaila.

ways¹³⁵. This new system of institutionalized Qur'anic learning known as Islamiyyah or Ilmiyyah schools started in the year 1934 when Modern Arabic school was established by the then emir of Kano Abdullahi Bayero¹³⁶. The system spread widely over time and produced numerous Qur'anic reciters and learned individuals in different Islamic fields. However, the entire Islamic education in Nigeria has long suffered great challenges, ranging from colonialization, modernity, and other obstacles that affect the smooth running of this system and its outcomes.

2.4. Review of Traditional method of learning and Teaching of the Quran

“Walking Qur'an” The work is structured in six parts which are carefully arranged to offer a singular perspective on the question of Islamic education in West Africa. Ware then gives a detailed background of the historical and cultural context in which Islamic education was common in the region. He then proceeds directly to the question of the things he seeks answers to that of the ‘walking Qur'an’ and its relevance in West African Islamic society.

Ware presents a vivid portrayal of the many practices and pedagogies that structured the dissemination of Islamic knowledge in this vibrant area, drawing on archival research, ethnographic fieldwork, and textual analyses.

Ware describes, in his book, many of the practices and pedagogies that shaped the transmission of Islamic knowledge in this active region based on archival investigations, ethnography, and text analysis. It is possible to note, that the notion of embodied knowledge defines the research of Ware as physical actions, perception through the senses, and interaction with other people in learning and teaching the particular information. Here Ware makes use of anthropological, historical, and religious studies to demonstrate how the preoccupation with the actual recitation and the memorizing of the Qur'an created a sense of physical engagement in the pupils and transformed them into living and breathing repositories of divine knowledge. Additionally, he says that the tradition of walking the Qur'an is an example of a kind of mobile scholarship that runs contrary to formal institutions to permit knowledge movement across the distances of space and social hierarchies.

¹³⁵ Clarke, “Islam, Education and the Developmental Process in Nigeria.”

¹³⁶ Muhammad, “Tsangaya School System and Its Challenges in Contemporary Nigeria : A Case Study of Akko Local Government Area , Gombe State , Nigeria.”

The author's strategy is based on his research on the use of oral tradition in the Islamic school system compared to other types of learning in less literate societies. It is through examining the gesture of recitation and the dynamics of the memorization circle that Ware argues a fuller understanding of knowledge is achieved beyond the textual through the embodiment of a person in the Qur'an. He argues that learning through the use of the body and through this style of learning in West Africa brought a feeling of community solidarity and cultural identification among the West African Muslims as well as the ability to act as a social critique and weapon of resistance against colonial rule. The Walking Qur'an also positively furthers the understanding of Islamic education not only in West Africa but also in other parts of the world. Ware challenges similar constructions which promote black-and-white texts and static structures as primary modes of religious knowledge by focusing on the body as the primary platform of religious transmission and interpretation.'

Instead, he dares his readers to dig deep into the oral tradition and the practices that shape religious identities and intellectualism. In addition, Ware's point of view opens up new possibilities for understanding and discussing the religion of Islam with representatives of African studies as well as anthropology. We can say that one of the most remarkable features of 'The Walking Qur'an' is to expose its readers to a wide range of sympathetic portrayals of Muslims living in West Africa. Excellent field studies and critical research by Ware offered detailed insights into students, faculty, and scholars who have participated in the walking Qur'an phenomenon. His works are both scientific yet at the same time are reader-friendly to a wide range of people to understand even the most complex theme and historical situation. However, some readers may complain that the book is focused too much on West Africa and who would like to be given a comparison that considers similar events elsewhere in the Muslim world.

The role of schools in Islamic society: Historical and contemporary perspectives by (Moneer M. al-Otaibi and Hakim M. Rashid).¹³⁷ This research examines the Arabs' level of education before the arrival of Islam into Arabia. The study explores the role of schools in Islamic society after the arrival of Islam. Looking at the time when it started and the place where it started, which was in Madinah at the first mosque built by Muhammad and his companions. The study also gives a picture of how Islamic education continued getting spread over time. Furthermore, the study shows that the system of Kuttub started during the era of Umar the second leader after

¹³⁷ al-Otaibi, "The Role of Schools in Islamic Society."

Abu Bakar. The study furthers by giving an overview of the way Islamic knowledge continues to proliferate through libraries, Halaqaat, and other places. The research later explores how modernity came into Islamic education by looking at the factors that caused them as well as their effect on Islamic education. The contributions of some of the Muslim scholars are also discussed. In the end, the study examines the contemporary efforts in Islamizing education through some positive ways such as conferences and trainings.

Muhtar the paper aims to examine the benefit of the primary educational system of Kuttab created in the seventh to thirteen centuries.¹³⁸ The paper used a literature research approach by collecting Kuttab-related references. The paper finds out that ibtidaiyya and Kuttab share a similar curriculum, which is the memorization of the Quran contrary to ibtidaiyya, madrasa which is not based on the Quranic memorization.

Bottom of Form Dr. Alexander Thurston's "Islamic Modernism and Colonial Education in Northern Nigeria" provides a comprehensive overview of the relationship between Islamic modernism and colonial education, as applied to Northern Nigeria under British colonial rule.¹³⁹ Thurston handles the complexity of this historical juncture with finesse, in addition to offering important new perspectives on how Muslim intellectuals and reformers dealt with colonial power when it embraced education based on Western models. The author makes a comprehensive compilation of how Islamic modernism was connected and relevant to colonial education's concerns. He demonstrates how Islamic academics managed the fundamental contradiction between traditional Islamic learning and colonial modernity by conducting extensive case studies and conducting rich historical research.

Significance of Education in Islam and its Evolution during the Caliphate Period by Dr. Mustafa, et al. This research explores the educational system during the caliph's era. By looking at the significance of education in Islam in general regardless of its direct relation to Islam or not. Furthermore, the research examines the educational system at the primary and secondary levels. The research highlights the efforts of the Muslim scholars toward the evolution of education at all times, as well as the teaching and learning at individual and state levels despite the differences in the political interest throughout the various caliphates.

¹³⁸ Muhtar, "Comparative Study of Kuttab Islamic Education System and Madrasah Ibtidayah Education System."

¹³⁹ Thurston, "Islamic Modernism and Colonial Education in Northern Nigeria: Na'ibi Sulaiman Wali (1927–2013)."

Habib Tiliouine,¹⁴⁰ the work examines the conceptions of Islam and its proposition toward the upbringing and education of kids. It discusses the system of education that developed under the signboard of Islam over periods. It further explores the curricular courses that are taught in today's schools as a substitute for religious education which has its effects on the educational system entirely.

One of the works used in this research is “A Survey of Information Resources Required by Ulama to Perform their Work Role” by Abu Bakr and Saleh.¹⁴¹ A case study of Borno State, Nigeria. This work aims to examine the role of scholars (Ulama) in Borno town in propagating Islam via sermons, in which they utilize the weekly Friday sermon in mosques to propagate to the people, and many times focus on the latest issues in the state to talk to their followers. Furthermore, the interpretation of the Quran that usually takes place in the Month of Ramadan is also examined. Whereas they focus several times on oncoming religious rites, such as Ramadan, Muslim festivals, etc. after the survey, the findings of the research show that there is a need for the scholars (Ulama) to be trained on how to use the present technological tools to improve their duties so that it will be adequately good. Also, the personnel library is found to be the most vastly utilized channel for gathering information by the Scholars (Ulama)

The work of Elodie titled “Transnational Islam” is a very well-composed work that aims to study the security challenges faced by Nigeria’s government in the name of religion from different angles between 2014 and 2017 by a team of 7 researchers.¹⁴² The research encompasses the area of the northern Nigeria and the southern Niger. A lengthy field investigation was conducted and collected a lot of primary and original information. The research discusses comprehensively Boko Haram in general among others. To some extent, the work discusses the Exegesis (Tafsir) of Boko Haram. The research concluded that the Exegesis of Boko Haram is based on their selfish interest, the Quranic verses are interpreted and explained to suit and justify their position and stance. Although the Exegesis (interpretation of the Quran) being discussed in this work is quite different from the well-accepted Exegesis of the Nigerian scholars, it contradicts it almost in totality and does not bring about any positive

¹⁴⁰ Tiliouine, “Islamic Education and Youth Well-Being in Muslim Countries, with a Specific Reference to Algeria.”

¹⁴¹ Bakar and Saleh, “A Survey of Information Resources Required by Ulama to Perform Their Work Roles: A Case Study of Borno State, Nigeria.”

¹⁴² Apard, *Transnational Islam*.

impact in Islamic societies. This kind of interpretation of the Quran is the root cause of problems and chocs in society.

Noal Kushaish Mohammed Al-zubaidy,¹⁴³ the work studies the invasion by the Moghuls in 1228 AD/656 HY, and the problems the nation experienced at the time of Ottoman and the Royal eras. The research looks at the educational system of Iraq during this period. Where the research stresses that the educational field during this period has not experienced any growth but has been based on a method of teaching that is not proper. However, the research shows that the emergence of Midhat Pasha as the leader, made Iraq see a great development in the educational domain. Furthermore, the study shows that since then, many primary and secondary schools, preparatory schools, and some schools are specific for females.

History of the development of Islamic education in Indonesia (a case study of old and new order government (1945-1998) by Zulkifli Tanjung,¹⁴⁴ The article analyzed the Islamic educational development that occurred in Indonesia over time during the Old Order and the New Order (1945-1998) respectively. The article used a historical approach by basing the research on the study of literature. By collecting data and necessary information from journals, magazines, books, and others. The outcome of this research showed that: 1) Islamic educational thought during the period of independent Indonesia was characterized by two forms of education. a) the educational system in secular public schools denied recognizing religious teachings, and this happened to be the legacy put forward by the Dutch colonial government b) Different Islamic educational patterns that developed in the Islamic communities isolated traditions. 2) from the time Indonesia gained independence till 1965 its educational system was influenced by the Dutch policy. The practice continued to discriminate between the children of well-to-do people and the children of ordinary people 3) the research finally discussed the strong position of Islamic education after being included in the national education system regulated by the government in law No. 2

¹⁴³ Al-Zubaidy, "Education in the Late Ottoman and the Royal Eras in Iraq: A Comparative Study."

¹⁴⁴ Tanjung, "History of the Development of Islamic Education in Indonesia (A Case Study of Old Order and New Order Governments (1945-1998))."

The research of Sa'idu¹⁴⁵ 2016 aims to examine how the written and oral interpretation was transmitted right from the Prophet era. The research discusses how the companions of the Prophet strived day and night to convey the message of the Quran by narrowing it down to the younger generations. The different sects' interpretation of the Quran is discussed such as the two Sufi sects (Qadiriyya and Tijjaniyya), Izala, and Boko Haram's interpretation of the Quran. The research utilizes a qualitative approach in conducting the research. The findings of the research revealed that all the sects usually interpret the Quran based on the views and stances of their various sects to claim that they are the ones on the right way. The research concluded by recommending that Muslims should always strive to see that they follow what the Quran has commended and what Muhammad has also commended in religious affairs without depending on their various sects.

The work titled *Historical Continuity and Changes: understanding the Dynamic of Islamic Education in Indonesia and Malaysia* by Dwi Saputra. The research looked at Islamic education systems in two big countries that have high populations of Muslims which are Indonesia and Malaysia describing its development. The research with the aid of Michel Foucault's genealogical theory showed the transformations that existed throughout Indonesia and Malaysia's history of Islamic education. The research discovered that the roots of Indonesia and Malaysia's education came from the same origin.

The work titled *Islamic Education in the Context of Indonesian National Education* by Muchtarom.¹⁴⁶ This work aims to figure out and analyze the efforts being put forward to include religious education in the national education system. The research uses a descriptive analysis approach by making a review of the literature as secondary data. The findings show that there is an attempt to eradicate the dichotomy that exists between religious education and general education. The research strongly emphasizes making Islam education enjoy the same treatment as other subjects are enjoying if not more.

The work titled *Islamic Education System in Indonesia: method of Library Research* by Rusnila Hamid and Ruswandi.¹⁴⁷ The research aims to explore the level of Islamic education in Indonesia. The paper uses the library method of research. The information and data are sourced

¹⁴⁵ Sa'idu, "SECTARIAN TREND OF TAFSIR: A CASE STUDY OF QADIRIYAH AND TIJJANIYAH IN NORTHERN NIGERIA."

¹⁴⁶ Muchtarom, "ISLAMIC EDUCATION IN THE CONTEXT OF INDONESIA NATIONAL EDUCATION."

¹⁴⁷ Hamid and Uus, "Islamic Education System in Indonesia."

from various references that are connected to the work. The result of the research shows how the journey of Islamic education started in the history of Indonesia which was from the advent of Islam to Indonesia until the present day. On the other hand, the research looks at the style of providing non-formal and formal Islamic education based on the societal condition and needs not necessary by basing it on the government decisions.

The work titled *History of Islamic Education in Indonesia and its relevance modern era* by Nurdianto et al.¹⁴⁸ The main aim of this research is to analyze and give a description of the history of the early introduction of Islamic education in Indonesia. The paper uses a qualitative method of approach to determine its relevance the contemporary times. The paper uses two sources of data, primary and secondary data. The primary sources are E-books, articles, journals, and other sources like internet media. While the secondary sources are online proceedings, newspapers, magazines, and others. The analysis technique employed in the research is descriptive analysis. According to the findings of the pieces of literature used from both primary and secondary sources, the results found that Islamic education in Indonesia began with the advent of Islam in Indonesia, the significant role of Walisongo in spreading religious education in Java, the educational system of the Dutch colonial, the Dutch policy in religious education, and the system of Islamic education in the era of Japanese colonial.

Afridi,¹⁴⁹ The paper aims to create an argument among Muslim scholarship and comparative scholars to be involved in analyzing the Islamic historical institutions as well as the philosophy of education, to recognize its current challenges, and to create a good atmosphere for dialogue within different cultures and educational systems. This paper found that traditional Islamic education possesses some features that seem progressive presently. Merging of the curriculum and a mutual personal relationship between teachers and students. Moreover, elitism was not encouraged in the system of education. The policy of interactive and student-centered were encouraged by the scholars of Islam. Traditional religious education was not something detached from other segments of a community, because it is the root of the society and responds to its needs and aspirations as well as maintaining its beliefs and cultures by preserving them. In the present day, the study of religious studies in Muslim countries like Indonesia and the Philippines plays a significant role in making the citizens responsible.

¹⁴⁸ Nurdianto et al., "History of Islamic Education in Indonesia and Its Relevance to the Modern Era."

¹⁴⁹ Afridi, "Reviving the Muslim Tradition of Dialogue."

Asif Olatubosun et.¹⁵⁰ The research aims to examine Islamic studies in Nigeria as a subject in the field of learning and also as a moral reformative, thereby focusing on Ijebu land. The research looks at the problem that Islamic studies as a course is facing in terms of not being a marketable subject and the decrease in the population of students who are interested in studying it as a course at of level of education in the country. the research collects data using a questionnaire which was later analyzed and discussed. The research finally recommends how to solve the problem. as a source. One of the recommendations is that parents are charged to build good character in their children right from home. Islami studies and Arabic teachers should serve as role models for the students by inserting good characters into them and by devising different ways of making the course admirable to students so that students will have the desire of Islamic studies as a curse in Nigeria.

Ibrahim and Anwar.¹⁵¹ The paper aims to examine the growth and development of madrasas' form of education in the continent of Africa, by focusing more on the system of madrasa education in Taraba state, Nigeria. The paper used a descriptive method. The findings of this paper showed that madrasa in Africa had its historical development as the Western education had, and also had its financial support. moreover, the research showed how colonists had influenced the madrasa development over time.

Mohammed et al. The research aims to look at the Quranic school's prospects and challenges. The methods of secondary and primary data collection were used in this research. The result of the research shows that there are a lot of challenges that have been facing Quranic schools ranging from the inability of the government to assist, the absence of resources, and lack of enlightenment. Finally, the research gave some recommendations. Some of these are, that available resources should be provided for Quranic schools by the government, and Quranic education should be merited by the nation by recognizing it as an essential education like other subjects.

Alaro and Uthman. The work assesses the post-colonial historical trend of Quranic knowledge as well as its contribution toward the progress of religious education in the southern part of Nigeria. The work uses a qualitative research method. The work finds that the level of the development of Quranic education is moving forward in southern Nigeria despite the challenges it faces from different perspectives. The work finally gave some suggestions for

¹⁵⁰ Olatubosun and Tanimowo, "Islamic Studies in Nigeria: Problems and Prospects."

¹⁵¹ Ibrahim, "QUR'ANIC SCHOOLS AND THE DEVELOPMENT OF EDUCATION IN NIGERIA."

strengthening Quranic education in the Area.

The work titled *The Evolution of Islamic Education Institutions in Indonesia* by Asmanto et al.¹⁵² The research aims to describe the Islamic educational institution's history of Indonesia. The research is library research based. The source used in this research is the documentation of literature. The result of the research found that a special strategic tool for changing the culture and values of a given society is educational institutions. Finally, the research concluded that religious educational institutions are inseparable from the history of religious education. Therefore, the presence of Islamic education in Indonesia is as old as the advent of the religion of Islam in the country.

According to Anshori et al.,¹⁵³ concerted research concerns aim to examine the dynamics and new paradigm of the historical aspect of Islamic education which has grown and developed over time in Indonesia before the independence as well as after the independence. Their work uses books, journals, documents, and other materials that are relevant to the topic. The work found that in Indonesia the paradigm of Islamic education is via the acquisition of a three-dimension approach in Islamic education which consists of learners' acquisition of science, the learners' acquisition of science in terms of their attitude and behavior toward the learning domain, and the connection between the education being acquired and the actualized character in the daily life. Finally, the emergence of the Islamic education paradigm which is called the Hadhari paradigm is an educational system that links the system in an integral-interconnective form.

The work titled *Islamic Education in Indonesia and Malaysia the Existence and Implementation Until the 20th Century* by Akhyar.¹⁵⁴ The paper aims to discuss the comparison between two big countries Malaysia and Indonesia by looking at the existence and implementation of Islamic education in both countries. The major problem concentrates on: what are the equalities and the differences regarding the existence and the implementation as well as the issues that are regarded as dominant and substantial serving as aiding factors for the cause of the existence and implementation. The paper uses library research by employing a qualitative approach. The paper gives a picture of the two countries' Islamic education alongside their aims and goals. Furthermore, the paper examines the development of Islamic education in both countries based

¹⁵² Asmanto et al., "The Evolution of Islamic Educational Institutions in Indonesia."

¹⁵³ Anshori et al., "Dynamics and New Paradigm of Islamic Education in Indonesia."

¹⁵⁴ Lubis, "PENDIDIKAN ISLAM DI INDONESIA DAN MALAYSIA:"

on history and the present condition. The result of the research shows that Islamic education plays a vital role in making both countries develop which as a result earned both countries outstanding positions in the national educational laws of their states

In conclusion, going by the above pieces of literature reviewed and based on the existing literature it is clear that there is no study on the impact of digital technology on Quranic learning that is directly related to the Indonesian and Nigerian citizen's performance and the method of learning which the present research intends to explore. However, many pieces of literature were written on utilizing AI to learn the Quran, especially in Indonesian but no one is similar to this present work. This research examines the similarities and differences between Indonesia and Nigeria in terms of employing digital technology in learning the Quran.

2.5. Review of Digital Technologies Impact on Quranic Education

The advent of digital technology tools has immensely transformed various educational spaces, including the Quranic field. The traditional method of approach in teaching the Quran is now experiencing a paradigm shift with the incorporation of digital technological tools. Therefore, this literature review examines the diverse impact of digital technology on Quranic learning, by focusing on how it has contributed to the improvement of teachers, students, and administrators as well as its implications on them.

Leli et al, explore the impact of science and technology from the Quranic perspective by examining the negative and the positive impact it has on humans.¹⁵⁵ The authors of this work examine the technology by relating it to Tauhid (unification of God) and establish that technology is of paramount importance if properly used as it is in the real word of God as the supreme being. The research uses a qualitative descriptive approach research, and it is based on the study of literature. The research uses the documentary approach in collecting data thereby using deductive and inductive inference for the data analysis. This work is used by the researcher. because it discusses the impact of science and technology on the Quran, which has some similarities with the present research, although it looks at it from the perspective of Tauhid (unification of God) while the present research looks at it from the perspective of learning of the Quran.

¹⁵⁵ Leli et al., "The Importance of Technology to the View of the Qur'an for Studying Natural Sciences."

Mannaa seeks to unravel the challenge in the analysis of the parts of Arabic words particularly the i'raab process that forms sentences in their meaning. i'raab is a very important function in understanding readings but it has many challenges for the pupils because it is complicated.¹⁵⁶ This work presents one of the possible approaches to creating an exhaustive i'raab analysis of phrases and provides an overview of the path to achieving this goal in the context of Arabic grammar through the use of computers. The study aims to explore the work system which has four related factors in a multidimensional system for facilitating the i'raab process. A free-of-context grammar (eCFG) that is greatly improved concerning previous works is crucial to this approach as it includes all linguistic situations and rules usually found in grammar school Arabic textbooks for grades 7 through 12 in Saudi Arabia. The method has the advantage of using an eCFG that enables it to handle complex interactions and intricacies with sentences and dependencies than the use of a specialist grammar such as the Head-Driven Word Structure Grammar and Link Grammar. Moreover, the application of ontological information increases the level of complexity of the system and helps in finding the right linguistic meaning. Here, ontology becomes a meta vocabulary that provides information organization following the terms and relations of Arabic, which in turn helps in semantic interpretation and analysis.

Another work is the work of Hussein and Mohamed.¹⁵⁷ The objective of this paper is to present the process of designing and evaluating a novel QSST established for the Holy Quran which meets the critical gap in the field of Quranic studies and Arabic studies. The Quran is a tricky and difficult text that presents many challenges to the traditional data-retrieval approaches due to the existence of several grammatical and semantic nuances.

The study involves a multi-step approach to establishing QSST. First, Quran corpora are manually annotated and cleaned to ensure that data is relevant and from the correct context. Another work is A Rule-Based Pattern Type of Verb Identification Algorithm. for The Holy Qur'an ' .¹⁵⁸ The work examines an important area of Arabic linguistics with an algorithm presented and proposed for determining verb patterns in classical Arabic texts, as well as the potential for future use of the algorithm in the annotation of the Arabic Al-Qur'an. It is underpinned by the growing concern to develop a specific analysis for Holy Qur'an data that

¹⁵⁶ Mannaa, Azmi, and Aboalsamh, "Computer-Assisted i'raab of Arabic Sentences for Teaching Grammar to Students."

¹⁵⁷ Mohamed and Shokry, "QSST."

¹⁵⁸ Ramadhan, Bijaksana, and Huda, "Rule Based Pattern Type of Verb Identification Algorithm for The Holy Qur'an."

is essential in a range of academic and religious contexts. Furthermore, the suggested algorithm demonstrates the potential for cultivating the affordability of Arabic language learning, especially in the matter of Arabic morphology particularly in understanding Arabic morphology.

The paper titled “Utilization of Social Media in the Quranic Exegesis (Tafsir) during COVID-19 Lockdown” by Shitu and Saad is an online survey.¹⁵⁹ The paper aims to explore how social media was utilized during the Ramadan Tafsir (interpretation of the Quran during the month of Ramadan) in Northern Nigeria during the pandemic of COVID-19 while people were on lock down condition. The study collected a piece of empirical information on social media that has become available via social media through the Internet in terms of usability and the effect of the interpretation of the Quran via social media during the month of Ramadan during the pandemic of COVID-19. The result revealed that the level and the extent to which social media was used for the Exegesis of the Quran during this period was significantly high. The level at which people accepted and adapted it was significantly high. The study concluded that Muslims, especially Nigerian Muslims should accept and adopt the utilization of social media in their preachings so that they spread the message of Allah adequately.

The researcher also used the journal titled “The Radio Kaduna Tafsir (1972-1992) and the Construction of Public Images of Muslim Scholars in the Nigerian Media”.¹⁶⁰ this paper aims to examine the interpretation of the Quran and its influence through some prominent scholars in Nigeria who are considered the founding leaders of some of the prominent sects in the country. Such as the renowned scholar of the Sufi sect of Tijjaniyya Sheik Dahir Bauchi, the renowned scholar of the Izala sect Sheik Mahmud Gumi, and Sheik Nasir Kabara of Kano of the Sufi sect of Qadiriyya. The research shed more light on the sectarian interpretation of the Quran than the normal interpretation which is aimed at teaching people their religion. The interpretation may be more effective on many members who belong to the respective sects. The research uses qualitative methods in collecting the information. The paper concluded by highlighting the contribution of Kaduna Radio in spreading the word of God.

“The Qur’anic Botanic Garden in Qatar: ‘Challenges and Opportunities for Islamic Environmentalism’ By: Kolkailah.¹⁶¹ The paper focuses on Islamic environmentalism as an

¹⁵⁹ Shitu and Saad, “Utilization of Social Media in the Qur’anic Exegesis (Tafseer) During COVID-19 Lockdown.”

¹⁶⁰ Brigaglia, “Two Published Hausa Translations of the Qur’ān and Their Doctrinal Background.”

¹⁶¹ Kolkailah, “The Qur’anic Botanic Garden in Qatar.”

idea and its collaborations and existing activities in the Arab Gulf, specifically through a Qur'anic Botanic Gardens (QBG) as a primary case study. Then begins with the criticism of the city particularly in terms of its lack of environmentalism initiatives, especially Islamic environmentalism, and that the QBG is precisely the solution to fill this failure.

In conclusion, this chapter discusses the gradual changes that occur in Quranic education from the traditional Kuttab and Madrasa systems to the contemporary incorporation of digital tools. It also discusses the traditional system of Quranic learning in Nigeria and Indonesia including the literature on traditional and digital tools that are utilized in learning the Quran in both countries.

CHAPTER III

Discussion: The impact of digital technology tools on Quranic students in Indonesia and Nigeria

With a comparative historical analytical design, I intend to explore the path to the present in the struggles of Indonesia and Nigeria to ensure that the Quran becomes a point of convergence for both countries' teeming populations. part of my focus is to compare the two countries' evolution of the use of technologies to facilitate the memorization of the Quran, bearing in mind that exploring the obvious challenges of technological innovations and the untapped potentials in this noble and highly rewarding exercise is of great importance. A comparative historical methodology combines a comparative aptitude which is defined by a survey of similarities and differences across cases, and a historical design which symbolizes an in-depth analysis of the processes of change in consonance with their critical junctures to explain a large proportion of outcomes concerning several varying issues.

Therefore, it is based on this established premise that this research tends to flow. However, the results have shown that the rate at which Indonesians use technological tools in their daily activities is incomparable to that of Nigerians. According to the findings of this research.

Below are the respondents' profiles between the two countries. The table consists of ten males and six females, students and teachers, married and unmarried men and women. The eight from each country.

Table 3.1: Interview Respondents Profile.

No	Code	Occupation	Location	Marital status	Experience in learning	No of children	Age	Experience in teaching	Gender
1.	R1	Student	Kaduna Town	Single	7 years	Nil	20	2 years	Male
2.	R2	Teacher	Kaduna Town	Married with 2 wives		6 children	40	15 years	male
3.	R3	Teacher	Gombe Town	married		Nile	35	17	male
4.	R4	Student	Gombe Town	Single	7 years		17		female

5.	R5	Teacher	Gombe Town	married		5 years	38	17	male
6.	R6	Student	Kaduna Town	Single	8		16		female
7.	R7	Student	Jos Town	married	10	Nile	23	4	female
8.	R8	Teacher	Jos Town	married		2 years	30	7	female
9.	R9	Teacher	Bogor	Single			29	5	male
10.	R10	Teacher	Jakarta	married		2 years	30	9	Male
11.	R11	Student	Depok	Single	7		17		male
12.	R12	Teacher	Bogor	Single			27	5	Male
13.	R13	Student	Jakarta	Single	5		15		Female
14.	R14	Student	Jakarta	Single	5		14		Female
15.	R15	Teacher		Single			25	4	Female
16.	R16	Teacher	married		2	32	8		Male

3.1. Digital Applications for Quranic Education in Nigeria and Indonesia

According to our findings, both Indonesia and Nigeria utilize various types of digital technological tools in learning the Quran. some of the digital tools they utilize include mobile apps, social media, Quranic competitions, online classes

Indonesia is considered one of the top five countries that have the largest Quranic memorizers in the world and has always tried to maintain this status of great honor. For this reason, in contemporary Indonesia Qur'anic teachers utilize different tools in teaching their students the Quran to improve their level of assimilation. One of these digital tools utilized by them in memorizing the Quran is a mobile application, known as the "Quran Majeed". The application is considered one of the most common applications used in Indonesia.¹⁶² Similarly, Nigeria is one of the top five nations with a large number of Quranic memorizers, which has also

¹⁶² Amani, "The Innovation of Maruo's Popup Book to Help Children with Special Needs in Memorizing Alquran."

continued to increase by utilizing diverse gadgets of such mobile apps.¹⁶³ The application gadgets include:

3.1.1. Quran Majeed:

There are numerous features available in this application that can be used in Quran memorization. The application has the whole Quran text as it allows the users to read and study the holy book from beginning to end. There are recitations from different famous *Qaris* (reciters) for users to listen to, thus allowing the users to practice different reciting styles and even intonation¹⁶⁴.

One of the features of this application is “Hear selected verses” which serves as one of the recommended options that can be highlighted given the chance due to its versatility and usefulness to its users. This is especially important for memorizing since users can tackle one verse at a time before the application signals that the verse has been memorized. Also, the application contains translations in several languages, thus the Quran can be understood in many languages. It is good for those who would like to know the meaning of the verses in their local language or language preferred¹⁶⁵. The Indonesian language is one of the languages that can be found on this translated application. This makes Indonesians benefit from the application a lot.

As for the facility of explaining the meanings of Quran verses, the application also contains the tafsir of the selected verses, to give users more understanding about the background of the verses. This assists them in acquiring a better understanding and relationship with the Quran.

In addition, the application has provisions for bookmarking to enhance memorization. The users can highlight and favorite particular verses or sections as the paths of their interests for quick access. This is especially useful for those reciting parts of the Quran for memorization and will therefore help them monitor their progress¹⁶⁶.

Besides these features, it has other tools that are aimed to help memorize the materials in the simplest way possible. These tools consist of mechanisms to check on progress, setting off alerts on interval study times, and quizzes which are used to check on the knowledge level of

¹⁶³ “Memorizing the Sacred in the Digital Age.”

¹⁶⁴ “Quran Majeed — القرآن المجّاد for Windows Pc & Mac.”

¹⁶⁵ “Quran Majeed — القرآن المجّاد for Windows Pc & Mac.”

¹⁶⁶ “Quran Majeed — القرآن المجّاد for Windows Pc & Mac.”

the learners. A student from Nigeria said *“There is an application that helps me in my journey with the Quran. This application is called Quran Majeed. This Quranic application helps me a lot. The application has audio recitation, Tafseer, and translation. It makes me memorize the verses by understanding their meanings”* Another respondent also mentioned that he uses this app and has aided him a lot when he was learning the Quran as a beginner, he said *“I usually choose a reciter and also choose a Tafseer when I listen to the recitation. This assists me because understanding the meaning of the verses strengthens my memorization and understanding of the verses as well”*. Another student from Nigeria explained how this application helped him in his memorization by saying *“By utilizing Quran Majeed application recitations I memorized the Quran within a short period not as longer time as it takes a student who depends solely on the traditional way of memorizing the Quran”*.

Altogether, this application presents a linkage between the conventional manners of reading the Quran and utilizing advanced media technology, thus may be deemed as a useful and efficient application for anyone wishing to memorize and comprehend the Quran.

3.1.2 Ayat: AI Quran

This is another application that is effective in enhancing the memorization of the Quran of Indonesian and Nigerian students is called Ayat: AI Quran. The app is almost the same as Quran Majid in terms of features. It is an Android application recipe that creates an efficient and thorough Quran reading and listening experience. It also provides a lot of features that are more or less targeted at improving the reciting and memorizing process in Indonesia. Among them, the repeat function is designated specifically for enhancing memorization which is a key function of the application. This one enables the user to choose certain verses or sections on which repetition is to be continuous; hence enhancing the learning and memorization of the text.¹⁶⁷

The application’s available recitation consists of separate MP3 files, each with a Qari reciting a portion in their preferred style, for the user to select from. Such variety in recitations also enables the users to listen and to learn as many different ways of pronouncing the word as possible, as well as provides preferences that make the listening process much more

¹⁶⁷ Al-Qadasi, “PHONEME DURATION SCHEME FOR TAJWEED MEDD RULES RECOGNITION IN QUR’AN RECITATION.”

entertaining. In this way, the offered application increases the user's awareness of other recitation styles and at the same time, enhances their recitation ability as well as fluency.¹⁶⁸

In addition to the recitation features, Ayat AI Quran also provides translations in several languages, which makes it easy to read more people in society. Such translations help the users to grasp the meanings of the verses in their language or a language more familiar to them aiding in the interpretation of the text. One must remember that attaching importance to the meaning of the verses that are to be memorized can be quite helpful in actually memorizing them, as one learns to perceive the content differently¹⁶⁹.

One of our respondents from Indonesia commented on this application *"The app helps the students enrich the procedure of Quran memorization by offering them several effective tools that assist in the learning process. The primary effect of the application is that students can listen to correct their bad recitations of the Quran. The ability to listen to the tapes of the readings, which were recorded by different famous Qaris, will let the students ensure that they pronounce the text correctly and use the correct approaches to intonation, which are very important for correct memorization. By listening to all these recitations, the students can imitate the Qaris who are also featured in the program which in turn enhances the fluency and correctness of the students' recitation. The reading plan also has a replay button for verse-by-verse listening which is very helpful in memorization. It allows the students to customize the conquest of the verses by listening to one verse at a time until one is fully understood and memorized. This repetition of the targeted material consolidates and helps the teacher check whether the students can recite the verses properly. This way the application helps the users to memorize the Quran by dividing the whole into smaller portions which are more conceivable"*.

One of our respondents when expressing the impact of repetition on students especially kids, mentioned that *"In Nigeria today, there are certain Tahfeez that I know that built their system around two approaches to teaching, particularly starting from the foundation up. The two methods are called Talaqqi (reciting a portion to a student who then repeats it back) and Tikrar (repetition). In Talaqqi, the teacher reads the verses to the students slowly over some time, while in Tikrar, an app player plays the verses aloud to the students repeatedly over an extended period until they grasp them. The previous portion they learned will be played for them for a while when they get to Tahfeez the next day before the previously specified teaching*

¹⁶⁸ "EBSCOhost | 174588468 | Speech Recognition Models for Holy Quran Recitation Based on Modern Approaches and Tajweed Rules: A Comprehensive Overview."

¹⁶⁹ Boulaouali, "Quran Translation."

process starts. Additionally, parents are urged to play their children's audio file recitation of the Quran at home, starting with the first verse and ending with the last chapter or verse". This demonstrates to us that, in Nigeria, the use of technology in Quranic education is currently spreading rapidly, as there was no such instrument available when I was a student. In the same vein, a respondent from Indonesia added that

"The application can also be used for structured learning. Whereby a student can create favorite lists so that he finds it easy at the time he wants to continue his study on the verses or sections he was working on. The application enables students to have a record of the progress made in class and works as a motivational tool that shows how many of the contents have been memorized. Moreover, the translations and tafsir provided by the application when memorizing the verses make learning easier. This deeper comprehension strengthens the learner's relationship with the text". In general, this implies that it provides the student with all the features needed for better memorization of the verses, listening to effective recitation, and understanding the text of the Quran. All of these features have formed the process of memorization as structured, stimulated, and efficient.

3.1.3. Quran Companion

One of the most effective and utilized Quranic applications in Indonesia and Nigeria is the Quran Companion

Quran Companion: is an application that is dedicated mainly to the studying of the Quran employing memorization. It includes a variety of tools and options that will help the user make his memorization more efficient, interesting, and fun. In its center, the app contains the Quran which offers the full text of the Quran for reading and studying to the users¹⁷⁰.

The best components of the Quran Companion include its audio recitation. People can listen to recitations of various *Qaris* for it enables them to practice by emulating the right pronunciation and tone. For this reason, the correct integral must be memorized to recite it perfectly. The audio feature makes it possible for the user to play the verses section by section, that is, repeatedly playing certain verses until he has memorized them¹⁷¹.

¹⁷⁰ Elhadj, "E-Halagat."

¹⁷¹ "THE ART OF RECITING THE QUR'AN - ProQuest."

The application also has exercises for memorization; in this way, the process of studying becomes an entertaining activity. Such games are intended to consolidate memory through the use of games with objective and fun activities. One of our respondents from Indonesia said *“Quran Companion is amazing and often keeps me busy whenever I am at home, I usually enjoy the Quranic application. it helps me to retrieve what I have memorized before, especially the verses that are confusing, by giving me options to choose the right answer. This application when used often helps one to retrieve and get used to the verses that are similar or almost similar in writing”*. This type of application allows students to know their level of differentiating between two verses or more that resemble one another and assists them in strengthening their memorization. The weakness of the application is the fact that it transforms memorization into a game, more time is spent practicing to make it fun¹⁷².

Another major aspect is the tracking of progress which can be done using the Quran Companion application. This way, the users can track their memorization progress, the verses they have memorized, and the overall results. It gives an achievement and competitive feel to the application and encourages the user to keep on with the memorization objectives¹⁷³.

Also, Quran Companion has social integration features, through which a user can interact with other memorizers. In the mobile application, the users can become members of study groups where they can report their progress and, in turn, encourage others to do the same. This means of community makes the process of memorization more friendly and effective due to the collaborative action¹⁷⁴.

In total, the Quran Companion is a brilliant tool that unites technological advancement with highly effective memo techniques that help people study the Quran. The features of the digital Quran, audio recitations, the games about memorization, and the option to track progress, and share it on social media aim to improve the process of memorization.

According to one of the students from Indonesia, while expressing how effective and admirable Quran companion is to students, she commented by saying:

“Quran Companion has a profound influence on students’ process of memorization of the Quran by applying elements of game design and social interaction with other learners. The

¹⁷² Elhadj, “E-Halagat.”

¹⁷³ “THE ART OF RECITING THE QUR’AN - ProQuest.”

¹⁷⁴ Elhadj, “E-Halagat.”

transition into this element involves the application of gamification where normal memorization is converted into a game. By memorization games, the application provides interactive elements and projects that fundamentally change learning into a very stimulating game. These games are about verses being learned in a way that is fun so that students would spend more time practicing preventing the process from being a drag. The competitiveness of the system makes the students develop their abilities as well in this aspect of the game. The existence of points, levels, and rewards within the application makes the students practice regularly and progress in their memorization path. Taking this method, the concentration and the enthusiasm of the learners are kept high hence memorization becomes a much more joyous process” " Similarly, another student from Indonesia added said

besides the mechanisms of gamification, “*Quran Companion provides the user with an opportunity to establish an online community. Here, the social sharing features include the ability to connect with other memorizers; students and such aspects make the whole process friendly. The students can also visit the group to seek other members for study partners and also to share their progress and perhaps exchange words of encouragement and inspiration. This feeling can mitigate the loneliness that is characteristic of individual learning and creates unity among the learners*”. This implies that utilizing applications for games makes students more productive in their educational career and having a companion (a friend) helps one to grasp more than reading or studying individually.

The other advantage of the community support aspect is the aspect of accountability and motivation. Realizing that they are learning alongside other memorizers motivates students to remain focused on their objectives and help each other along the way. This collaborative process of memorization makes the memorization process joyful and less lonely.

In general, using the principles of game design and incorporating students’ communities, Quran Companion presents a strong approach to the learning process. Thereby, not only the learning process is enhanced, but also the students’ interactions and shared goals of the memorization journey are also enriched and entertaining.

3.1.4 Tahfiz Quran

This is another useful application for learning the Quran that is mostly utilized by Nigerian and Indonesian students is called the Tahfiz Quran. Tahfiz Quran is an Android application designed to assist users in memorizing the Quran most competently. It contains several features that

would cater to the act of memorization and enhance the users' ability to meet the tasks efficiently and accurately.

Verse repetition is one of the major components of the Tahfiz Quran process. This feature enables individual verses or passages preferred by the users to be replayed several times. The first strategy that can be used is the act of repetition which helps in the process of memorization since it strengthens knowledge gained. Here users can listen to verses and through constant listening the words in their heads will be perfected hence improving users' ability to recite the verses¹⁷⁵.

The application also contains a record function; this is essentially useful for practicing self-coverage and improvement. It is possible to record a passage and then listen to the recitation of that passage and users can judge their pronunciation and comprehension. It also enables the user to find facets that he or she might be weak in but grows on by utilizing the tool to monitor improvement. This would enable the users to note the changes and improvements in the manner, in which they recite and memorize biological concepts in subsequent recordings¹⁷⁶.

Another function of the Tahfiz Quran is the tracking of progress. The application allows the user to track their memorization process check the list of verses that have been memorized and the user's progressions. It is beneficial to the users in the sense that they get to see an overview of what they are doing and how they are doing it thus keeping them encouraged. Users are motivated to keep on practicing or applying effort to attain more results based on evidence of their successes¹⁷⁷. Therefore, the Tahfiz Quran wraps the necessary equipment including verse repetition, recording for the evaluation, and the reserved advancement to become an efficient tool for memorization. One's features complement each other to help each user in their journey of memorizing the Quran by making it less of a burden, time-consuming, and more of a fulfilling endeavor.

This app plays a significant role in enhancing one's memorization. It greatly helps the overall memorization activity by teaching numerous aspects of it that help students assess their performance and improvement. In this regard, the application is developed to help students at each stage of memorization with features that enable effective and easier memorization.

¹⁷⁵ "Techniques for Memorizing the Quran: A Comparative Study of the Memory System Tendencies of Maahad Integrasi Tahfiz Selangor (MITS) Students | UMRAN - International Journal of Islamic and Civilizational Studies."

¹⁷⁶ Leli et al., "The Importance of Technology to the View of the Qur'an for Studying Natural Sciences."

¹⁷⁷ "Techniques for Memorizing the Quran: A Comparative Study of the Memory System Tendencies of Maahad Integrasi Tahfiz Selangor (MITS) Students | UMRAN - International Journal of Islamic and Civilizational Studies."

Respondents from both Nigeria and Indonesia appreciate this app and testify that it has greatly assisted, here is what a respondent said *“One of the specific effects of the Tahfiz Quran is the necessity to memorize the Quran through the help of repeating verses. This option enables students to choose certain verses and play them over and over again to enhance their learning of the verses. Repetition is a basic strategy of memorization and because the application allows the students to constantly make use of this method, then the students stand to benefit from it”* Another respondent said *“The recording function is another crucial feature available in the application that is implemented in Tahfiz Quran. This feature allows the student to record a recitation and then listen to the recorded recitation for peer or self-evaluation it shares some features with the Quran companion application one of which is this recording capacity. Through these recordings, the students can for instance understand which aspects they may be weak in, whether it is pronunciation or fluency. Such self-assessment capacity allows the students to shift gears and modify his or her actions to effectively improve the efficacy of recitation”*.

Another experimental effect found is progress tracking in memorization. A respondent expressed his experience *“Tahfiz Quran enables students to keep track of their advancement with the quires memorized and the total improvements. This feature gives the children a graphic display of what they have accomplished thus it helps them stay motivated and on task. It motivates the students to improve themselves and maintain focus on their goals since the progress mapped out in front of them motivates them to work harder”*.

In short, Tahfiz Quran offers crucial features like verse repetition, a recording feature for improvement assessment, and a progress bar, and all of these benefits enhance the students’ Quran memorization by providing structure and reward to the regular process.

3.1.5. Quran Best:

This app provides a set of features that are aimed at helping users study and memorize practices concerning the Quran.¹⁷⁸ Of course, the major functionality is the ability to read and study the Quran, fully containing its text, so anyone can freely read the verses at any time they prefer. This common feature helps to guarantee that users of the application can delve into the holy scripture without limitations.¹⁷⁹ The added advantage of the app is the audio recitation wherein different Qaris are provided to the users in terms of style and method. This diversity enables

¹⁷⁸ Elhadj, “E-Halagat.”

¹⁷⁹ “THE ART OF RECITING THE QUR’AN - ProQuest.”

the users to listen to and gain from other interpretations and pronunciation, leading to enhanced value and understanding of the Quran's oral component.¹⁸⁰ To enhance comprehension, the app provides translations into different languages, so users can understand the significance of the scripture's verses in various languages.¹⁸¹ It is especially helpful when interpreting Arabic, especially for those who may not be so conversant with the Arabic language especially when studying the Quran.¹⁸²

Apart from reading and understanding functions, other aspects facilitate memorization within the application. It has a memorization aid that boasts of the option for repeat, which means that one can concentrate on certain verses and repeat them numerous times until the verses are branded in the brain.¹⁸³ The usage of this systematic approach to memorization is followed by the tracking results of progress that assists the users in their memorization process throughout time. This way the users will always be encouraged to continue working on their account and at the same time will be able to monitor their progress while memorizing the Quran.¹⁸⁴

In general, this application integrates the basic requirements of Quran reading with the holy text, its recitation, translation, and tafsir as well as the package of tools for memorization and efficient tracking of the results attained. It is an all-in-one Android app for people willing to study, comprehend and memorize the Quran to the utmost extent possible with the help of modern technology.¹⁸⁵

A respondent said in response to the impact of this app: *"The app creates a powerful impression by encompassing a range of different types of resources oriented towards aiding in the process of Quran memorization; a holistic and efficient method of learning. Hence, the complete Quran and additional translations, recitations, and tafsir are included, which gives the users an overall view of the teachings of the Quran. This integration enables the users to completely engage with the text whether in reading listening or studying the interpretations of the Quran"*.

Among the application's major effects, one has to consider the effects of its specialization in memorization. These features can help users in their memorization process by providing certain functions such as verse echoing and progress displaying.¹⁸⁶ The repeat options help the users

¹⁸⁰ Leli et al., "The Importance of Technology to the View of the Qur'an for Studying Natural Sciences."

¹⁸¹ "THE ART OF RECITING THE QUR'AN - ProQuest."

¹⁸² "THE ART OF RECITING THE QUR'AN - ProQuest."

¹⁸³ "THE ART OF RECITING THE QUR'AN - ProQuest."

¹⁸⁴ Leli et al., "The Importance of Technology to the View of the Qur'an for Studying Natural Sciences."

¹⁸⁵ Elhadj, "E-Halagat."

¹⁸⁶ Leli et al., "The Importance of Technology to the View of the Qur'an for Studying Natural Sciences."

to concentrate on the specific verses which are played over and over until one can master it. Due to its systematic nature, it aids the users in memorizing the verses as well as enhancing proficiency in the correct recitation in the long run. On the other hand, the progress tracking feature helps the users track their memorization progress hence motivation and sense of accomplishment when they level up.¹⁸⁷

Furthermore, the availability of audio recitation by different Qaris extends the resources for memorization enabling the learners to learn different recitations. Listeners can select one of the interpretations and pronounce it, which enriches the experience with knowledge of the Quran's recitation. It is also beneficial for users who prefer auditory learning and also enables users to create emotional bonds with recitations hence aiding in memorization.¹⁸⁸

Also, the use of translations in different languages to common approaches can make the work more plural and understandable by different audiences. The users can read the Quranic verses in the desired language, which helps them to get maximum understanding of the verses and the related teachings. This way the user is allowed to read or recite the Quran in his or her most comfortable language which in turn strengthens the user's bond and relationship with the scripture.¹⁸⁹

In summary, the integration of the various resources: Quran text, audio, translation, tafsir, completion, and tracking makes the app a resourceful Smart, and versatile tool for Quran memorization. It is designed to help the users in the process of learning and understanding the sacred text, memorizing it, and mastering it, thus, adding depth to the spiritual experience of studying the Quran.

3.2. Online Platforms Support for Student's Qur'anic Learning

There are several electronic or digital avenues used by Qur'anic teachers and learners in both countries to ease the process of teaching and learning the Qur'an. Below are some of these avenues:

3.2.1. Online classes

Online Quran courses have become gates' schools for structured educational processes aimed at Quran memorizing. These technology platforms allow students to have easily understandable

¹⁸⁷ "THE ART OF RECITING THE QUR'AN - ProQuest."

¹⁸⁸ Elhadj, "E-Halagat."

¹⁸⁹ "THE ART OF RECITING THE QUR'AN - ProQuest."

and engaging lessons which the students can understand well, and also be able to retain in their long-term memory. Thus, incorporating the elements of digital learning technologies, these courses complement the lessons with such features as quizzes, progress tracking, and other tools that contribute to memory consolidation¹⁹⁰.

However, the basis of conveniently offered online Quranic courses depends on the systematic manner of instruction. Unlike other methods of learning the Quran, these platforms have structured curriculum that directs the students on the different levels of learning the Quran. There is also a systematic pattern of the subject division within courses and students can advance step by step by focusing on different surahs or verses. Besides providing coverage of all the text in the Quran, this kind of arrangement also entails the right base for constant learning among students¹⁹¹. This system of learning is getting more proliferated among Nigerian students daily. However, the students usually attend international online classes because this type of system is not common in the country. One of our respondents from Nigeria said “Online classes have contributed a lot to the level of Nigerian student standard of Qur’anic memorization from all aspects ranging from voice, Tajweed level, and the exposure. A respondent mentioned that *“Today many Nigerian students register their names in the international Quranic classes organized by some Arab educators to assist students in achieving their goals in terms of memorization and enhancement of their recitation level”*.

Another important aspect integrated into the framework of online Quran courses is interactivity. This way, students work actively with the material discussed in class, using such tools as audio recordings, visual materials, and activities. The mentioned elements have the purpose of constantly rehearsing the texts to fix them in the student’s mind while at the same time addressing people with different learning modalities, and to help attain a better understanding of the content of the Quran. In addition, the use of activities such as quizzes and assessments make it possible for the students to monitor their progress over time to come up with feedback as well as incentives to enhance student performance¹⁹². A respondent noted *“Online class has perfectly impacted many of our students positively, especially the aspect of quizzes that is included in the program. The quizzes have been motivating many students to continue striving*

¹⁹⁰ Gade, *Perfection Makes Practice*.

¹⁹¹ Gade.

¹⁹² “Techniques for Memorizing the Quran: A Comparative Study of the Memory System Tendencies of Maahad Integrasi Tahfiz Selangor (MITS) Students | UMRAN - International Journal of Islamic and Civilizational Studies.”

in their Quranic journey” This implies that quizzes are among the features that make some of the online classes more effective and productive.

Evaluation of the process also has a critical role in increasing the efficiency of the online Quran courses which is served by progress-monitoring tools. These tools help both the students and the instructors to track the milestones of memorization, performance indicators, and areas of difficulty. The use of statistics and reports shows student’s progress and lets them set individual goals thus encouraging them to work harder and own the progress made¹⁹³.

The students are in a position to communicate with qualified tutors and other learners with the help of virtual classes and discussion boards. Integrating peer support promotes knowledge acquisition among students in addition to promoting togetherness which creates enthusiasm for learning the Quran effectively.

The general availability of online Quran courses is a plus since they can be shared across the globe; this is very important to other types of students such as those who have no access to books or schools in their regions. These platforms, therefore, give the students flexibility by removing time and place barriers to study Quran memorization at their pace and naturally they suit the student’s learning personalities and cultures¹⁹⁴.

In Indonesia, one of the biggest online Quran learning platforms is the Rumah Tahfidz Daarul Qur’an. This platform has become one of the flagship institutions teaching the Quran and its sciences, especially through the use of multifaceted online platforms. This institute founded by Ustadz Yusuf Mansur aims to teach and make students memorize or Quran irrespective of their age and group. Through the integration of information technology, Rumah Tahfidz Daarul Qur’an is equipped with special applications in responding to learning activities, thus improving the implementation of Quranic education. The services provided by Rumah Tahfidz Daarul Quran through the Internet are as follows: The services offered by Rumah Tahfidz Daarul Quran enable the association of fulfilling the needs of a wide range of learners. One can conveniently locate the Quranic suras and perform dynamic reading activities in class with other students. Such sites not only include the basic materials beneficial for mastering the material but also contain useful enhancements that can attract students’ attention, for example, audio recordings, videos, and quizzes. Combining these elements promotes students’

¹⁹³ Elhadj, “E-Halagat.”

¹⁹⁴ Gade, *Perfection Makes Practice*.

engagement in learning and makes the institution an active participant in the fulfillment of its aim of developing the values of the Quran.

Another element of these online venues that readily strikes one is the real-time feedback process. The analyzed applications allow students to recite and receive almost instant feedback concerning their pronunciation, fluency, and obedience to the identified rules from the Tajweed. This instant feedback is very useful as it opens the eye of the learner for them to know what they have done right or wrong. Moreover, individual tracking of the progress lets students observe their improvement over time and increases their motivation to memorize what is necessary.

Another important feature worth mentioning is the continuous accessibility to education materials as they operate around the clock, which is also a part of Rumah Tahfidz Daarul Quran's strategy. This accessibility erases physical boundaries so that students irrespective of the area of origin, whether an urban area or a rural area, can interact with Quranic learning without necessarily having to be under physical school structures. Through technology, the institution has brought about diversity where the learners can easily study from the comfort of their homes thus making education equally accessible to everyone. Thus, the initiative that has been taken by Rumah Tahfidz Daarul Quran is not simply about increasing the possibilities of education for all communities but is also tailor-made for the modern age, which means digital incorporation of the traditional methods of teaching and learning. Therefore, the integration of digital tools in Quranic education in Indonesia is establishing a best practice for other educational organizations¹⁹⁵. As such, this progressive approach promotes the theme of preparedness for change in the education sector while striving to maintain the study of the Quran as an interesting venture for future generations.

Therefore, Rumah Tahfidz Daarul Qur'an is an example of the revolutionary approach in teaching the Quran. Through the institution, the students can gain access to online comprehensive learning platforms that offer key resources, feedback, and interaction with other students concerning the Quran¹⁹⁶. This commitment towards the use of technology is not only helpful within individuals' learning but also contributes a lot towards enabling the diffusion of Quranic education to other people regardless of their geographical location and economic

¹⁹⁵ Tanjung and Ariawan, "The Role of The Ash-Shidqi Remembrance Assembly in Improving Quality of Religious Education for Medan City Community."

¹⁹⁶ Tanjung and Ariawan.

status. Thus, Rumah Tahfidz Daarul Qur'an is contributing to the training of future generations in the field of Quran memorization and recitation education.¹⁹⁷

Online Quran courses can be considered as the advanced technology in the field of education that provides systematic, effective, and easy-to-follow ways of learning the Quran. It is notable that, apart from enhancing the process of learning through the use of effective technologies and methodology, these platforms manage to create a society of learners striving for successful mastering of the Quran as a text. Having existing differences in the teaching methodology, it could be confidently stated that online Quran courses are at the forefront of modern development in education while preserving the essential values of the teachings of the Quran.

Nigeria on the other hand also has a general online platform like Indonesia but not as strong as the Indonesian system, it is called (NQRC). However, this National Quran Recitation Competition (NQRC) with the help of digital technology has provided more advanced easy, and good resources for Quranic recitation and memorization in Nigeria¹⁹⁸. It is therefore by creating elaborate web-based programs that the NQRC guarantees participants constant access to a multitude of topic-related educational information. Such flow includes websites and software applications built specifically to assist learners in their Quranic learning¹⁹⁹.

One must also note that the NQRC has made the online platforms very effective, and it has a broad range of practice offerings for different levels of competence. For instance, learners can locate methods that support practicing the recitation and memorizing processes, in addition to means that will assist in the ability to assess one's progress with time. Such an approach facilitates its participants to be able to choose lessons they prefer as well as design lessons that will best suit their interests and needs²⁰⁰.

Besides practice materials, the platforms include detailed guidelines for competitions and inform the participants about the rules and regulations of the NQRC. Such openness acts as a lever that brings all the players to a similar level to increase the chances of success. Also, recordings allow learners to see prior performers and events which aid them in coming up with ideas or observing the strategies of these competitors.

¹⁹⁷ Gade, *Perfection Makes Practice*.

¹⁹⁸ Usman, "USING INFORMATION AND COMMUNICATION TECHNOLOGY (ICT) TO ENHANCE THE TEACHING AND LEARNING OF ARABIC AND ISLAMIC STUDIES IN NIGERIA."

¹⁹⁹ Usman.

²⁰⁰ Maigari et al., "Exploring the Factors Affecting Competitors' Performance at Qur'anic Recitation Competition: A Case of Compliance with Techniques of Recitation (Ahkamut-Tajweed)."

On the same note, the use of the digital approach encouraged by the NQRC opens up Quranic studies for more people since it does not confine the learners to specific areas. A special appreciation for this inclusiveness is that it is useful for those who might not have the opportunity to attend Quranic education facilities. Through providing rich resources on the Internet, the NQRC guarantees that individuals in any place of the world can study the Quran and related topics with the help of an Internet connection²⁰¹.

In conclusion, it can be said that the approach to organizing the processes of Quran learning and disassembling its information proposed by the NQRC through the use of digital platforms can be considered an essential step forward in the development of the methods of Quranic education. Through the constant supply of resources and teaching and learning environment that addresses the needs of the learners with disabilities, the NQRC is developing human capital in the area through dedication to the Quran memorizers and reciters

3.2.2 Online Quranic Competitions

Quranic competition is the most motivational tools that motivate both Indonesian and Nigerian students to continue striving to learn the Quran.

Quran memorizing contests in cyberspace have become innovative games that utilize technology to enhance students' interest, enthusiasm, and recognition by the community. These online events are made such that they motivate the participants into their Quranic studies while also offering a format that could be used in measuring the levels of the participants' progress on their course as well as marking other milestones²⁰².

One of our respondents from Indonesia commented on Musabaqa when he said *“friendly competition on memorizing the Quran in an online format, it is noteworthy that the fundamental goal of such competitions is to encourage learners. These competitions introduce fun and competitive spirit into the process of memorization, unlike other traditional techniques that are boring, thus making the participants work hard to achieve the best results. Through the Quranic competition, goals and timelines are set and this compels the students to devote their time to memorizing Quranic verses”* This implies that the students who participate in the competition would be more productive than those who do not since they have a clear goal which is to participate in the competition.

²⁰¹ Adeyemi, “The Trend of Arabic and Islamic Education in Nigeria.”

²⁰² Shitu and Saad, “Utilization of Social Media in the Qur’anic Exegesis (Tafseer) During COVID-19 Lockdown.”

Essential to the efficacies of virtual Quran memorization competitions are the online platforms through which they are organized. These platforms form the places where the participants from different backgrounds and geographical locations can play and or/engage. Participants can self-register for competitions, find learning materials, submit their memorization entries, or hold discussions with other participants and coordinators through the friendly user interface. The implementation of such technologies also eliminates several barriers to the participants' actions since all such aspects are well-integrated, which is crucial for memorization objectives²⁰³.

Online competitions also retain an important position in monitoring and assessment of student's progress in Quran memorization. Through the use of online tools, one can also be able to record and test participants' performances, the number of verses memorized by each participant, and even their level of accuracy via submission of marked answers. At the same time, this approach is effective not only for offering clear and measurable evaluations for candidates but also for identifying the major accomplishments of participants, which can help the organizers receive more achievements and pride from the competitors²⁰⁴.

Besides, virtual Quran memorization competitions cultivate togetherness by providing the participants with rooms to work together and or be comrades. In the virtual environment, participants can communicate in virtual forums, social networks, and guest Webinars and reveal their achievements and outcomes with other students. Besides, motivation is promoted due to this sense of community in which participants can find support from others, share tips, and spread and discuss achievements²⁰⁵

Apart from benefiting the gamers personally, virtual competitions are significant to the overall educational processes as they help to increase the Quran literacy and appreciation of culture. Through such events, people get to see that the participants are committed to the cause of memorizing the Quran and it is not just an educational activity worth undertaking but also has religious importance. They also provide an opportunity for cultural interaction whereby the participants perform the Arabic language, both in terms of reading and translating Quran verses²⁰⁶.

²⁰³ "EBSCOhost | 174588468 | Speech Recognition Models for Holy Quran Recitation Based on Modern Approaches and Tajweed Rules: A Comprehensive Overview."

²⁰⁴ Almenoar, "Procedure with Graphics Using Quranic Verses in English."

²⁰⁵ Gade, *Perfection Makes Practice*.

²⁰⁶ "THE ART OF RECITING THE QUR'AN - ProQuest."

Besides, virtual Quran memorization competitions also reach out to a client base of generic students of all ages and origins. Thus, through the organization of these competitions to allow contestants to memorize different parts of the Quran or divided according to age, level of proficiency, or size a portion of Quran to be memorized, these competitions encourage and allow participation from contestants at different levels. It not only opens up the opportunity for a larger number of people within the global Quranic community to practice, but also every person is welcomed with their strength.

Therefore, virtual Quran memorization competitions embody an innovative and dynamic way of reviving Quran memorization via technological intervention and people's support. Apart from motivating and encouraging students to do well in memorization, these online platforms give an organized method of approaching the work to be done, working as a team, and embracing cultural differences. As technology advances, virtual competitions are a key part of the progression of education for the participants to actively engage in and expand their knowledge and respect for the holy Quran.

In Nigeria, competition is the most essential factor that drives students to memorize the Quran. For a long time, the official event of the National Quran Recitation Competition was performed face-to-face in Nigeria, but recently it has added online competitions to the list²⁰⁷. This innovation has tremendously crossed up the conventional methodology and culture of Quran recitation and thus has ensured that more people participate in the prestigious Quran recitation competitions²⁰⁸. A respondent mentioned that presently in Nigeria there is an added development in the Quranic competition, which is online competition. He said *“The introduction of digital platforms for Quranic recitation competitions addresses a long-standing challenge: the geographic constraints that have had the capability of denying entry based on the previous difficulties of accessing logistics. Students from remote areas who used to be competing with challenges like costs of transport, time to school, or whatever, can now attend from the comfort of their houses. This accessibility not only lowers the competitive stakes but also guarantees that talents dispersed all over the nation can be identified and showcased”*. This implies that it is not only the watcher who can have the opportunity to have access to online competition but even the participant himself or herself can participate online.

²⁰⁷ Kanyip, “Admission Crisis In Nigerian Universities.”

²⁰⁸ Kanyip.

However, it is for the same reason that such competitions are offered on social networks: they are much more liberal. Due to the factors of disability or commitments that one may have, it has become easier to participate in such events. The digital format also gives a chance to organize several and various competitions that will help participants practice more often and receive feedback from judges more often too. These engagements may result in the improvement of preparations and thus increase performance²⁰⁹. Also, it is convenient that people get connected through digital platforms and many participants who would not meet in real life might unite in the same group. By connecting online conferences, focus groups, and social media platforms, participants can get support from the stories of other people, and feel that they are not alone in their struggles²¹⁰. This sense of community is very critical in maintaining such motivation and facilitating continued learning.

Therefore, one can assert that the functioning of the NQRC and its decision to hold online Quran recitation competitions is progressive. Accessibility, a sense of belonging, and an encouragement to students affected by geographical location or other factors that keep them from accessing Quranic education or recitation competitions. This digital innovation symbolizes a rosy tomorrow for the enhancement and enjoyment of the Quran recitation by more people in Nigeria.

3.2.3 Social Media

Social media is also one of the platforms that Indonesian and Nigerian students utilize in learning the Quran. The, combined and complemented with current advancements in social media and the creation of online communities as an outcome of the Fourth Industrial Revolution, has significantly transformed the learning environment for Quran students by offering strong platforms where students support and build on one another's education processes. These are active platforms that bring together the various stakeholders such as students, teachers, and enthusiasts in the field to share information and ask questions regarding Quran memorization methods and issues²¹¹.

In the ecosystems of social media and online communities for Quranic education, the essence of sociality is possible only by the potential to create connections and worthwhile communication experiences. These platforms help students find qualified teachers and

²⁰⁹ Usman, "USING INFORMATION AND COMMUNICATION TECHNOLOGY (ICT) TO ENHANCE THE TEACHING AND LEARNING OF ARABIC AND ISLAMIC STUDIES IN NIGERIA."

²¹⁰ Shitu and Saad, "Utilization of Social Media in the Qur'anic Exegesis (Tafseer) During COVID-19 Lockdown."

²¹¹ Leli et al., "The Importance of Technology to the View of the Qur'an for Studying Natural Sciences."

experienced fellow students from different parts of the world thus creating a global communication of learners. The implementation of groups, forums, and live sessions allows the participants to share ideas, ask for opinions, and get guidance in real time which makes their learning process broader and inclusive of other learners' experiences and knowledge.²¹²

A while commenting on the impact of social media said *“social media and online groups act as virtual classes where students can show their progress and results of memorizing the Quran. Through posting updates, sharing audio recordings, participating in challenges, and so on. participants may demonstrate their commitment and share joy with like-minded people. I was surprised to see one getting rewarded, not by the teacher but by our peers, helping to motivate the students and making students compete to achieve the set goals in memorizing the material”*.

Thus, activities in these digital platforms include learning collaboration and knowledge sharing in addition to connection. As another respondent from Nigeria mentioned *“This discourse involves best practices to be followed when memorizing the Quran, the most appropriate techniques for reciting the Quran, as well as ways of handling challenges, which contributes immensely to the improvement of learning. It allows participants to try something new, to hear other people's experiences, and to adapt this experience to their particular learning styles which will, therefore, enhance the process of memorizing”*.

In addition, the parameters of Web 2.0 applications have become instrumental in sharing knowledge about the Quran and Islamic culture. By way of the actual content that has been disseminated, various learning materials, and enriched multimedia representation, all these platforms help in the better understanding and interpretation of the Quran and its guidance for the modern world. Individuals get educated on how to interpret the verses in the light of language and history as well as the spiritual facet of the Quran as opposed to mechanical memorization²¹³.

The use of social media and online communities also increases the openness of Quranic education due to the enhanced engagement of all learners. Smartphones, tablets, or computers enable participation in learning activities anytime and anywhere, thus making consideration of participants' schedules and preferred styles of learning possible. Besides extending the opportunity for participation, it fosters the inclusiveness of diverse opinions that can be of

²¹² Tanjung and Ariawan, “The Role of The Ash-Shidqi Remembrance Assembly in Improving Quality of Religious Education for Medan City Community.”

²¹³ “Elderly Tahsin Recitation of Al-Qur'an: Efforts to Eliminate Al-Qur'an Illiteracy | Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies).”

benefit to all the Quranic fraternity throughout the world²¹⁴. This shows us that, social media and online communities are the new forms of dissemination and innovation that promote the Quranic education by connecting people and sharing knowledge. Thus, making it possible for the students to interact with the educators and other students to share their progress and discuss relevant topics. these digital arenas enable learners to enhance their knowledge and skills on how to deal with specific difficulties in memorizing the Quran. Thus, social media and online communities retain their significant role in encouraging people to study the Quran and become a part of a like-minded international community.

In conclusion, this chapter has shown that both Nigeria and Indonesia have experienced remarkable growth in the digital transformation of Quranic teaching and learning, aided by different mobile applications purposely designed to improve students' memorization and assimilation. These applications, including Quran Majeed, Ayat: AI Quran, Quran Companion, Tahfiz Quran, and Quran Best, offer a comprehensive variety of tools and features that serve the various needs of learners and teachers alike. Similarly, online platforms have also revolutionized Quranic learning in both countries, providing learners with accessible, structured, and engaging educational experiences. These platforms incorporate interactive mediums such as real-time feedback, quizzes, and progress tracking, which enhance memorization and learning of the Quran.

²¹⁴ Shitu and Saad, "Utilization of Social Media in the Qur'anic Exegesis (Tafseer) During COVID-19 Lockdown."

CHAPTER IV:

The impact of digital technology tools on Quranic Teachers and Administrators in Indonesia and Nigeria

4.1 Impact of digital tech on teachers

In this section, the impact of digital technology tools on teachers will be discussed ranging from video conferencing tools, Zoom, and Google Meet.

4.1.1. Video Conferencing Tools: Zoom, Skype, Google Meet

Video conferencing tools such as Zoom, Skype, and Google Meet have revolutionized the way Quranic education is delivered, significantly impacting Quranic teachers. These platforms enable teachers to conduct live online classes, breaking down geographical barriers and allowing students from various locations to participate. This is particularly beneficial for students in remote or underserved areas who might otherwise have limited access to qualified Quranic teachers²¹⁵. With these tools, teachers can create interactive and engaging lessons. Features such as screen sharing, digital whiteboards, and breakout rooms facilitate a dynamic teaching environment where complex concepts can be explained visually and discussions can be held in smaller groups²¹⁶. In Indonesia, video conferencing tools are widely utilized by teachers and are often used when students are on vacation, especially Zoom²¹⁷. One of the teachers in Indonesia during an interview expressed his view on these tools “*These platforms*

²¹⁵ “The Impact of Education Technology in Indonesia - Asia 2020 - Oxford Business Group.”

²¹⁶ Eraku et al., “DIGITAL LITERACY AND EDUCATORS OF ISLAMIC EDUCATION.”

²¹⁷ Dantes et al., “Investigating The Zoom Application as A Video Conferencing Platform in The Online Learning Process Based on Teacher’s Perception.”

are significantly good and helpful for teachers. they are usually used by Quranic teachers to interact with students in Indonesia during holidays or when the teacher is far away from the student in most cases Zoom”. Another teacher noted “The Zoom meeting is mostly and commonly used in our institution by our teachers, especially by a Nigerian teacher who is currently running his master's degree here in Indonesia. He usually uses it because of his schedule in the university, recently he taught the students a book on Tajweed of which some of the classes were via Zoom” Similarly, Nigerian Quranic teachers also utilize platforms like Zoom Google Meetings, and other video conferencing tools but not as often as is commonly used in other countries²¹⁸. A respondent from Nigeria said “Indeed Quranic teachers in Nigeria use conferencing tools in interacting with their students when the need arises but is not commonly used in fact there are teachers that have never used it even for once in their lives” This interactivity is crucial in keeping students engaged and making the learning process more effective. Real-time feedback is another significant advantage. Teachers can listen to students' recitations live, correct their pronunciation and tajwid (Quranic phonetics) immediately, and provide instant feedback. This immediate correction and guidance are essential in ensuring students develop accurate recitation skills.

Moreover, another respondent commented “video conferencing tools support a more personalized learning experience. Teachers can hold one-on-one sessions with students who need additional help, addressing their specific challenges and tailoring instruction to their individual needs. This personalized attention can significantly enhance a student's learning progress”.

These platforms also offer recording features, allowing teachers to record their lessons. Students can revisit these recordings for revision, ensuring they can learn at their own pace and reinforce their understanding of the material²¹⁹.

In conclusion, Zoom, Skype, and Google Meet have transformed Quranic education in Nigeria and Indonesia by making it more accessible, interactive, and personalized. These tools enable teachers to deliver high-quality education regardless of geographical constraints, ensuring students receive the support and instruction they need to excel in their Quranic studies.

²¹⁸ “E-Learning: An Implication of Covid-19 Pandemic for the Teaching and Learning of Arabic and Islamic Studies in Ogun State’s Tertiary Institutions | International Journal of Social Learning (IJSL).”

²¹⁹ “ECEL 2021 20th European Conference on E-Learning - Google Books.”

4.1.2. Communication Platforms: The 24 Competitive Yahoo Groups, Facebook groups, What app, and Telegram

Some of the most popular communication channels like WhatsApp, Telegram, and Facebook groups have AOCRI changed the way tutors within Quranic schools in Indonesia and Nigeria relay their teaching information to the students. These platforms are effective and convenient since enable fast sharing of information, reminders, and other supporting material.

Among all the features of Facebook groups, WhatsApp, and Telegram, it is critical to note that real-time instant messaging is possible with the help of these tools²²⁰. Announcements, class schedules, assignments, and overall updates can easily be passed on to students by the teachers. This immediacy guarantees students are always updated and such status can enable them to be on par with their studies. Further, they can also enable the teacher to send reminders of the next class, assignment, or exam, to the student for better time management²²¹.

Another important application is that the distribution of additional materials is possible. When it comes to sharing files with students, teachers can upload and share PDF documents, sound and video files, and web links in a blink of an eye²²². These may comprise of; The Quran, Tafsir works, and another assistive resources such as pronunciation guides and practice residence. Since these physical and/or digital resources can be easily accessed, students would be able to retrospect and learn at their own pace outside the classroom²²³.

Also, they promote the values of togetherness and sharing among students through virtual groups. Discussion forums where students are grouped and allowed to make comments and ask questions allow them to communicate with other students. Such peer interaction can prove useful in learning and result in different views, plus the feeling of growing together with others²²⁴. Students can also join groups where they study together, do assignments together, and help each other in their Quranic learning²²⁵.

Regarding teachers, such platforms provide an opportunity to generate pages for particular classes or subjects, so that all the pertinent information will be delivered to the right people.

²²⁰ "WhatsApp or Telegram. Which Is the Best Instant Messaging Tool for the Interaction in Teamwork? | SpringerLink."

²²¹ "WhatsApp or Telegram. Which Is the Best Instant Messaging Tool for the Interaction in Teamwork? | SpringerLink."

²²² Manokaran and Nian, "THE FUNCTIONS OF E-LAUGHTER IN WHATSAPP CONVERSATIONS AMONG STUDENTS."

²²³ Manokaran and Nian.

²²⁴ Manokaran and Nian.

²²⁵ "WhatsApp or Telegram. Which Is the Best Instant Messaging Tool for the Interaction in Teamwork? | SpringerLink."

They can also interact with parents, thus updating them on their child's performance and ensuring there are (sorted) remedies to any issues arising²²⁶. These platforms are widely used in Nigeria by Quranic teachers. WhatsApp is the most common and known among Nigerian students. One of the Nigerian Quranic teachers said *"There are presently several WhatsApp groups throughout the nation that are primarily dedicated to memorizing the Quran. They are designed with the absorption level of the pupils in mind; some are meant for novices, some for intermediates, and others for specialists. Conversely, a large number of students sign up for the international Quranic lessons that certain Arabs organize to help certain students meet their memory and recitation development objectives. Many students in Nigeria enroll in these courses according to the guidance they receive from their instructors at the numerous Qur'anic schools, this has advanced and developed the level of Quranic memorizing in Nigeria and helped a lot of Nigerian reciters. Furthermore, even inside the nation, as a result of the advancements in digital technology and time constraints, individuals typically create a WhatsApp group where students may share their recitations of the Quran and receive feedback from teachers who will then make the required corrections. In addition to the students, we teachers also have a WhatsApp group where we share information and, most importantly, there is a member who is more experienced than the rest of us and who often instructs the group"*. In contrast, this type of system is not common among Quranic teachers in Indonesia. A respondent noted by saying *"the system of WhatsApp group for learning the Quran is not that common in Indonesia"* however, WhatsApp classes are very effective for those who are engaged and do not have the time to go to Tahfeez or madrasa to learn; students can choose the time that is convenient for them and send their recitation in voice, and a teacher is assigned for each student to correct students who sent their voice and they listened at the time they were not busy. Even, I am in three groups at least, of which we discuss the Quran among ourselves daily and I learn a lot from others' suggestions and corrections. This is becoming a common tradition in Nigeria. If one is earnest, the recitation on WhatsApp is highly beneficial. Through it, some people have finished their memorizing, while many more have memorized a sizable portion. Regarding learning in various ways at a teacher said *"Undoubtedly, the WhatsApp group for recitation has helped countless people memorize the Quran. I have a friend who had been learning the Quran from an instructor through WhatsApp for a long time and was not just reciting hafz an Asim but composing the 10 recitations. I still have a friend with whom I was*

²²⁶ "WhatsApp or Telegram. Which Is the Best Instant Messaging Tool for the Interaction in Teamwork? | SpringerLink."

together before he was admitted to university; thankfully, after he departed for university, we continued the via WhatsApp, and currently, he has memorized 10 hibz so far." Nigeria is now experiencing a high spread of riwayat knowledge; this Riwayat is becoming more popular as a result of digital technology instruments, as the recitations of many reciters are shared on social media platforms such as Facebook, WhatsApp, and others. One of the respondents stated: *"I started admiring riwayat through listening to it on different platforms and channels and I developed an interest in it, subsequently I started learning it through various groups of WhatsApp group until I am now participating in musabaqa (Quranic competition) of the riwayat, representing my town"* Therefore, the most widely common platform that is usually used to teach the Quran in Nigeria is WhatsApp.

Therefore, WhatsApp, Telegram, and Facebook Groups can be termed as extremely useful applications in the teaching practice of Quranic teachers regarding communication, sharing of materials, and group formation. The above platforms help make classroom management by the teachers more manageable and offer students a more integrated and supportive learning environment.

4.1.3. Digital Libraries and Databases: al-Islam.org, IslamHouse.com, QDigital

The above platforms are mostly used by teachers from both Nigeria and Indonesia to improve on how to teach the students at different stages.

IslamHouse.com is the website that offers access to Islamic literature and various materials: books, articles, tape presentations, videos, and others. It is in many languages and the content includes aspects of the teaching of Islam as well as the literature and learning²²⁷. It is accessed by people in search of information on Islam, the Quran, and any other Islamic-related information or other Islam-related materials including scholarly work. The specific platform is quite a favorite among young Muslims and people, who want to learn more about their religion²²⁸. While The term "QDigital" means Quran Digital. QDigital can be defined as facilities employed by students and instructors in the pursuit of making the process of learning more effective and enhancing the process of teaching related to the Quran. It can commonly include such options as digital recitations, translations, Tafsir, and learning elements²²⁹. IslamHouse.com, and QDigital which opened a very wide range of Quranic texts, Hadiths,

²²⁷ Račius, "Religious Terminology in Islamic Literature in the Lithuanian Language."

²²⁸ Račius.

²²⁹ Račius.

scholars' articles, and educational materials.²³⁰ These platforms become informative tools for teachers to use as references and additional materials to incorporate into the lessons.²³¹ An advantage related to such libraries is the possibility of having free access to numerous texts of the Quran. They can provide different versions of the Quran which enable them in turn to explain students' diverse stances and enhance knowledge. In Nigeria, Quranic teachers utilize IslamHouse.com and Quiuran digital to improve on how to teach the Quran by using digital tools effectively²³². Professional development programs in Indonesia often include training on how to effectively use digital libraries QDigital in the classrooms²³³. These platforms usually involve tafsir which is explained by commendable scholars and this would aid the understanding of teachers when explaining the shorter and longer verses and themes in the Quran²³⁴.

Apart from the Quranic materials, these digital libraries contain rich Hadith sources. The use of real Hadith sources allows students to get acquainted with the footsteps of the Prophet Muhammad (PBUH) and his traditions which are crucial to grasp the settings and interpretation of the Quran's verses. This richness of topics guarantees that only the Teacher has sufficient knowledge for his lessons as he can learn from all the types of knowledge at once²³⁵. More articles and research papers in the scholarly and research databases of these platforms provide detailed analysis and extensive discussion of subjects relating to Islamic studies. These articles are useful for teachers since they enable them to learn about current scholarly work and include their work in their teachings. It also extends the value of what they are explaining to their students as it promotes discussion and analysis of the given information²³⁶. More so, these digital libraries contain a wide array of teaching resources including lessons, lesson plan templates, teaching frameworks, and teaching aids in the form of soft copies and multimedia products. The given materials can be adopted by the teachers as additions to their practices to produce a more compelling and efficient lesson. When it comes to norms, maybe, videos as

²³⁰ Račius.

²³¹ Račius.

²³² Ali, "DA'WAH IN ISLAM."

²³³ Fachrunnisa and Hussain, "Blockchain-Based Human Resource Management Practices for Mitigating Skills and Competencies Gap in Workforce."

²³⁴ Ali, "DA'WAH IN ISLAM."

²³⁵ Ali.

²³⁶ Almenoar, "Procedure with Graphics Using Quranic Verses in English."

well as other forms of multimedia are useful to illustrate the material and keep students' interest²³⁷.

In conclusion, it is possible to state that the resources described as digital libraries and databases and used as Al-Islam.org, IslamHouse.com, and QDigital should be considered essential sources for Quranic teachers. They provide a large selection of reference materials, Hadith writings, articles, and instructional resources for the classroom which benefits both the instructors and learners as they have a supply of good, sound information.

4.2. The impact of digital technology on the administrators in Indonesia and Nigeria

4.2.1 Implementation of E-Learning Platforms

In both Indonesia and Nigeria, the implementation of e-learning platforms is revolutionizing Quranic education, making it more accessible and efficient for students through the outstanding efforts of the administrators.

administrators in Indonesia, are using various e-learning such as Rumah Belajar which is an integrated education home initiated by the Ministry of Education and Culture. This platform like other local organizations provides a plethora of services like Quran teachings, Tafseer, and educational programs²³⁸. The fact that these are online platforms also guarantees that all the students can get quality Quranic education regardless of their geographical locations²³⁹. Also, there are elements of activities, including quizzes, forums, and virtual classes, to improve the learning process and enable real-time communications between learners and instructors. E-learning platforms in Indonesia also apply in the administrative section of monitoring student performance and progression, managing time, and even issuing assignments among learners because of efficiency in enhancing the training procedure²⁴⁰

In the same regard, Nigerian administrators are familiar with such avenues in Al-Qalam that are exclusively designed for Quranic schooling²⁴¹. Such online media help reach students, families, and in general, the population by providing lessons and materials on the Prophet's message and guidance to study online regardless of their geographical location²⁴². Sites like Al-Qalam in Nigeria offer equal opportunities to the people by making Quranic texts, recitation

²³⁷ Smith, *Web-Based Instruction*.

²³⁸ Sopi and Majid, "Risk Management on Project Success in Malaysian Construction Industry."

²³⁹ Sopi and Majid.

²⁴⁰ Hadi, Sariman, and Khasanudin, "Learning Management PAI Based on E-Learning at University."

²⁴¹ Falola and Heaton, *The Oxford Handbook of Nigerian History*.

²⁴² Falola and Heaton.

tutorials, or tools to memorize the Quran easily accessible online rather than being restricted by geography or socio-economic status²⁴³. Also, these e-learning systems facilitate flexible learning, where students do not have to sit through classes at a fixed time and complete the course on their own time²⁴⁴. It is more advantageous in a country where a normal school-going system may be interfered with by some issues. Some of the objectives of the administrators in Nigeria are also to supervise and assess the performance of learners in their educational goals and needs that may require further assistance.

Conclusively, this has shown that adopting e-learning platforms in Indonesia and Nigeria depicts how ICT has revolutionized the Quran to make the teaching and learning process more effective in terms of accessibility, learner involvement, and organizational management.

4.2.2. Digital Content Creation and Distribution: Digital Content Creation and Distribution:

Based on case studies of Indonesia and Nigeria, the production and dissemination of content are impacting the mechanization of Quranic lessons. These administrators are employing the use of technology gadgets to create and share multimedia information that enhances learning and extends the coverage of the Quran's message.

Currently, administrators of Indonesia are using the following growing tools in producing and disseminating Quranic content: This includes recording videos, audio, and interactive lessons that can enhance learning and teaching according to the learners' and instructors' needs²⁴⁵. For example, related to the Quran, there are recitations and tafsir (interpretations) and these are being uploaded and can be accessed online, so students can listen, and learn from scholars and teachers even though they are far away²⁴⁶. Such multimedia resources are not only more interesting than books but also the information is overwritten in visual and auditory means²⁴⁷. The physical lessons such as quizzes, forums, and classrooms make learning sessions more engaging and also provide immediate feedback. This content is shared by the administrators on social sites, specific Learning management systems, and other available online forums to ensure that people have access to the material²⁴⁸. This approach also facilitates the constant

²⁴³ "An Evaluation of the Curricula of Private Islamic Schools in South-West Nigeria: Design of a New Curriculum - ProQuest."

²⁴⁴ "An Evaluation of the Curricula of Private Islamic Schools in South-West Nigeria: Design of a New Curriculum - ProQuest."

²⁴⁵ Djamdjuri et al., "Multimodal Approach in Online EFL Class Using Islamic Learning Materials."

²⁴⁶ Djamdjuri et al.

²⁴⁷ Djamdjuri et al.

²⁴⁸ Djamdjuri et al.

evolution of the content contributed and learned by students, teachers, and scholars based on current trends. For example, concerns and interactive lectures by popular Islamic scholars are captured on the cameras and uploaded on sites such as YouTube for viewership hence saving the college-going students significant time used in the journey²⁴⁹. A respondent noted, “On the side of our institution there are text translations and explanations of the Quran presented in terms of recordings of recitations of the Quran that are disseminated on various online platforms for students to learn from at flexible periods”. Besides, many elements, including quizzes, flashcards, and other elements related to modules, help make learning more interesting and involve the learners. The content of such administrative communication is disseminated widely via social media and other online media to get to as many students as possible²⁵⁰. This digital dissemination also enables a feedback and improvement loop in the used educational material.

Likewise, attempts to produce and disseminate digital Quran in Nigeria are reluctantly steering up. Instructors are using gadgets to create quality educational contents that include video lessons, audio explanations, and even educational games. These are resources to help enhance the teaching and learning of Quranic education for students across the country, especially in hard-to-reach areas²⁵¹.

Therefore, the transition to the creation and distribution of digital content in both nations represents progressive Quranic education. With the integration of technology resources in schools, administrators are in a better position to improve on quality and delivery of knowledge especially in; teaching and learning the Quran. Such an approach does not only bring the mechanism of Quranic education to the modern level but also guarantees its further development taking into consideration the needs of the current generation of learners. Although in this regard according to our findings, Nigeria is lagging while Indonesia is ahead with a good administrative strategy.

4.2.3 Online Teacher Training and Professional Development:

As for the Indonesian and Nigerian contexts, the revelation is that online teacher training and development is significantly improving the quality of the Quran education services. Leaders in these countries are employing information technology in the conduct of training sessions and

²⁴⁹ “An Evaluation of the Curricula of Private Islamic Schools in South-West Nigeria: Design of a New Curriculum - ProQuest.”

²⁵⁰ Djamdjuri et al., “Multimodal Approach in Online EFL Class Using Islamic Learning Materials.”

²⁵¹ Adesugba, “Submitted to Unicaf University in Partial Fulfillment of the Requirements for the Degree Of.”

workshops for Quranic teachers so that trainers possess appropriate training in modern teaching skills and techniques.

In Indonesia, the processes of introducing digital technology into their professional development programs for Quranic teachers are yielding significant changes. Training and workshop sessions are being conducted through the Internet by the administrators to target Quranic educators exclusively²⁵². The topics of these online programs include such practical courses as the use of new methods and techniques in learning, behavior management of students and classes, educational technology, and information on the current tendency in educational practices²⁵³. Through these training sessions, Quranic teachers would be in a position to update themselves on the current issues in education and training and at the same time be able to train their students in better teaching approaches²⁵⁴. This way of training implies certain advantages, one of which is the possibility of involving teachers from different regions, including the remote ones, without their physical presence. Further, such programs contain elements like webinars, forum discussions, and even questions and answers sections, which contribute to active knowledge acquisition and cooperation. Additional prospects for study are session records and digital materials that can be used for more individual learning, if necessary, for the teacher²⁵⁵. It not only helps the general quality of Quranic education but also establishes a population of skilled and enthusiastic personnel.

In Nigeria, the use of online professional development programs for Quranic educators is gradually on the rise and granting many advantages. Supervisors are also understanding the need and relevance more than ever of professional development and they are deploying online unbeatable training²⁵⁶. These online courses include key areas like the methods of teaching, ways of developing syllabi, application of information technology in the field of education, and best practices concerning the Quran²⁵⁷. This way, Quranic teachers receive materials and training that were otherwise unavailable to them, especially for those living in remote or hard-to-reach regions. The flexibility of online learning lets educators manage their work and

²⁵² Djamdjuri et al., "Multimodal Approach in Online EFL Class Using Islamic Learning Materials."

²⁵³ Rohmawati and Az Zafi, "Learning Methods Tahfidz Al-Qur'an Leading Class Program in Madrasah Tsanawiyah Islamiyah Blingoh."

²⁵⁴ Rohmawati and Az Zafi.

²⁵⁵ Djamdjuri et al., "Multimodal Approach in Online EFL Class Using Islamic Learning Materials."

²⁵⁶ "An Evaluation of the Curricula of Private Islamic Schools in South-West Nigeria: Design of a New Curriculum - ProQuest."

²⁵⁷ Fahm et al., "ICT Enabled Almajiri Education in Nigeria."

teaching without interruption²⁵⁸. Besides, such programs often contain elements aimed at the active participation of learners, the use of technologies by Quranic teachers in Nigeria such as live broadcasts with specialists, teamwork, and forums where teachers can exchange opinions and experiences²⁵⁹. Lectures that are recorded and notes that are made available for download make it possible for teachers to progress through lessons at a pace that suits them as well as refer back to the materials within the lessons if they do not understand certain concepts²⁶⁰. This professional training is important to keep professional standards high, as well as to guarantee the teachers' suitability for their tasks in light of student's needs.

It is right to observe that the shift toward the online training of teachers and their professional development in Indonesia and Nigeria can be described as a positive advancement in the process of promoting the quality of Quranic education. Hence, using digital technology, administrators can equip Quranic educators with the appropriate instruments as well as sufficient and relevant knowledge to succeed in their teaching positions, thus positively impacting students and the general education society.

4.2.4 Monitoring and Evaluation through Data Analytics

As in other countries, applying the modern techniques of data analysis is gradually changing the approach to the monitoring and evaluation of Quranic education in Indonesia and Nigeria. Thus, with the help of information technology administrators can monitor students' achievements, attendance, and course effectiveness which promotes more accurate program decisions and constant enhancement of educational paradigms.

In the modern world particularly in Indonesia, administrators are employing data analytical tools to improve the quality of Quranic education²⁶¹. They can oversee different aspects of the educational process with the help of comprehensive data selection and analytical means. This refers to the data looked for from students regarding their examination results, attendance details, and their participation in online and face-to-face modes²⁶². This way the administrators can compare this data with other data sets and see patterns and compelling factors for improvement and strength. For example, if information can be obtained that half of the students are having difficulties with memorizing the Quran in general or one of its aspects, then it will

²⁵⁸ Fahm et al.

²⁵⁹ Usman, "USING INFORMATION AND COMMUNICATION TECHNOLOGY (ICT) TO ENHANCE THE TEACHING AND LEARNING OF ARABIC AND ISLAMIC STUDIES IN NIGERIA."

²⁶⁰ Usman.

²⁶¹ Tolchah and Mu'ammam, "Islamic Education in the Globalization Era."

²⁶² Tolchah and Mu'ammam.

be possible to create specific measures to solve this problem. Also, the administrators in Indonesia utilize data analytics to help them assess the results of teacher effectiveness and find out the area of professional development that should be enhanced and appreciable teaching practices. Thus, the present composition assures that decision-making about curriculum changes, resource distribution, and teaching methods concerning Quranic education reflects real evidence, increasing the efficiency and efficacy of these programs²⁶³.

Similarly, Nigeria is gradually coming up whereby the application of data analytics is instrumental to the process of Quranic education modernization²⁶⁴. Leaders employ big data in the acquisition of detailed information on how students in their facilities perform given the completion, attendance, and any other event or activity in connection to the learning process²⁶⁵. The latter is crucial when trying to determine the efficiency of distinct lessons and educational programs²⁶⁶. For instance, if the performance analytics reveal that some students in some regions are more competent in some aspect of the Quranic studies, then, the effective strategies that have been used in those regions can be implemented in other areas. On the other hand, the areas of weakness among the students can also be highlighted hence there is the possibility of a solution being provided²⁶⁷. Those, in turn, help the evaluation of educational resources and their infrastructure to make the required investments in those areas they are needed most. Through a routine assessment of the data, the administrators are in a position to intervene and adapt the educational programs hence enhancing the clients' results and the program's success.

Therefore, the use of data analytics has beneficial impacts on the status of Quranic education in both countries since it increases its availability, quality, and efficiency. Using data therefore empowers the administrators to make effective decisions that cater to the students' and teachers' needs. This not only assists in tackling the current problems but also in strategizing for the future, so that the provision of Quran education does not lose its importance in such a technologically advanced society.

4.3. Challenges of the Digital Technology

The challenges of digital technology cannot be undermined in today's society. Today in Nigeria, the effectiveness of digital technological tools is hampered by infrastructure challenges. Our

²⁶³ Tolchah and Mu'ammam.

²⁶⁴ Bano, "Curricula That Respond to Local Needs."

²⁶⁵ Bano.

²⁶⁶ Bano.

²⁶⁷ Bano.

findings showed us that in this regard Indonesia is far ahead of Nigeria. Students face a lot of challenges when using digital tools in Nigeria ranging from frequent electricity outage, internet problems, financial unstable of buying data, etc.

Inadequacies of the internet in Nigeria, especially for rural Quranic students hinder easy access and connectivity for online studies²⁶⁸. This makes an efficient connection and usage of the internet unfeasible for students, especially in the case of Quranic education which plays a pivotal role in contemporary educational systems²⁶⁹. Currently, internet services in many parts of Nigeria especially in the rural areas are either slower or scarcely available²⁷⁰. In some places, there is at least some internet connection but the problem is that it is very often interrupted, and the connection speed is very low, which frustrates students taking online classes, attempting to watch educational videos, or downloading learning materials online²⁷¹. Unequivocal access is not provided throughout the tutorial, which ends up frustrating the learning process and, by extension, learning as a whole. A student complained about the issue of the internet *“The most alarming challenge I usually face when I am learning through the internet is a network problem in most cases and this causes me to lose many important lessons”* Another problem that intensifies this challenge is the high cost of internet data. This arises from the fact that many families cannot afford to purchase adequate data bundles that will support the continuous learning desired online. Hence, students are likely to find it very difficult to access online educational content and expand the gap between urban and rural learning environments. Another student lamented *“Many students want to learn certain things regarding certain rulings of Tajweed on YouTube but they do not have money to buy data and their parents do not have money to buy it for them”*.

Even basic attributes that comprise the concept of infrastructure are missing; this is the current condition of the Internet connection. In many rural communities, there is also a problem with the absence of electricity which in turn enables the operation of devices used to access the Internet for online classes²⁷². An unstable power situation indicates that even though a student might acquire Internet connectivity and personal computers, he or she cannot effectively use the Internet to support his or her studies. A student lamented about this *“Frequent electricity*

²⁶⁸ Usman, “USING INFORMATION AND COMMUNICATION TECHNOLOGY (ICT) TO ENHANCE THE TEACHING AND LEARNING OF ARABIC AND ISLAMIC STUDIES IN NIGERIA.”

²⁶⁹ Usman.

²⁷⁰ Usman.

²⁷¹ Usman.

²⁷² Usman.

cuts in Nigeria usually disrupt my digital learning process, it makes it hard for me to maintain a consistent Quranic learning routine” This implies that if a student does not have an alternative he has to wait until the electricity is back before he could continue whatever he needs to do. Therefore, these challenges prove why there is a need for investment in infrastructure development especially in the rural areas in Nigeria.

In contrast, Indonesia has stable electricity a student confirmed this *“In Indonesia, we do not have an issue regarding electricity nor network problem, so the only thing I need is data”* This shows that the problems Nigerian students are facing in terms of internet and electricity the Indonesian student are not experiencing it.

However, distraction and a lack of student attention are the most concerning difficulties Nigerian and Indonesian instructors have with their students using digital technology tools, particularly Nigerian students who are more involved with the tools during school hours. One of the Nigerian teachers stated, *“The main difficulty with technology tools is that they divert students' attention. It prevents them from concentrating on their studies, particularly on mobile phones; instead of using them to memorize the Quran, they end up misusing them by causing distractions”*. This implies that digital tools usually divert students' attention. Therefore, educators are supposed to observe their students.

In conclusion, the integration of certain digital technology tools in teaching and learning of the Quran has significantly impacted both administrators and educators in both Nigeria and Indonesia. Google Meet and Zoom have significantly helped, allowing instructors to give interactive and personalized Quranic lectures to learners in remote areas. These digital tools provide real-time as well as facilitate one-on-one lessons, enhancing the learning experience. Certain communication mediums such as Facebook, WhatsApp, and Telegram have also revolutionized the way educators interact with the Quranic students, enabling instant messaging, fostering a sense of community within students, and distributing material for Quranic learning. Databases and digital libraries offer a lot of resources for educators, such as scholarly articles and Quranic texts, enriching their teaching methods. Also, administrators have benefited from digital tools by implementing e-learning platforms, creating and distributing digital content. Conducting online training for Quranic educators, and using data analytics for monitoring and evaluation of the students. However, challenges like infrastructure limitations, particularly in Nigeria, hinder Quranic learners from benefiting more effectively

from it. Despite the ongoing challenges, the utilization of digital tools has made Quranic learning easier.

CHAPTER V

5.1 Conclusion

Over a century ago, Max Weber discussed the concept of disenchantment as a defining feature of modernity, closely linked to secularization. Muslim thinkers who support modernity argue that while we can embrace technological advancements, we can reject the metaphysical aspects of modernity, such as secularism. They view modern technologies as neutral tools that Muslims can adopt without embracing the secular ideology often associated with modernity. In this thesis, I aim to slightly blur the difference between so-called neutral modernity and ideological modernity. By examining the impact of technology on the memorization of the Qur'an, it becomes evident that even in the absence of secularism, significant disenchantment occurs through the adoption of technological advances.

Traditionally, the relationship between a Shaykh and a student was intimate and parental, with the student often living with the Shaykh, sharing meals, and obeying his guidance on personal matters like marriage and travel. This has shifted to a more mechanical interaction, often lacking face-to-face contact. Furthermore, traditional madrasas or Kuttabs, usually attached to mosques where worship and piety were integral, have been replaced by laptops and mobile devices, used anywhere, even from the comfort of a sofa. This shift not only changes the physical location but also deprives students of the sacred atmosphere and spiritual attachment. Aesthetics play a significant role as well. Traditionally, students would spend time writing the Qur'an in their own handwriting, striving to perfect specific scripts like the Uthmani font. The best students were often those with the finest handwriting. This aspect is lost in digital memorization. The social dimension is also impacted. The camaraderie among students, the relationship with the local community, and the communal celebrations upon completing the memorization of the Qur'an are all diminished in the context of technological memorization.

On the other hand, it has been proved that the applications that are utilized in learning the Quran today have a lot of advantages. Among the advantages is that they provide students with the ability to access Quranic content anywhere and anytime, making it easier to fit learning into busy schedules. Students can access a qualitative Quranic education without the need for physical attendance. Many of the applications can make an interactive program with a learner such as games, quizzes, and flashcards that make learning more interactive and fun. These programs motivate many Quranic learners significantly. Also, High-quality audio recitation and visual aids immensely enhance recitation and understanding, especially for visual and auditory learners of the Quran.

Thus, the phenomenon of disenchantment, de-spiritualization, and de-sacralization is partially realized unconsciously through what is often perceived as neutral technological advancement. The process of Quran memorization has been stripped of many of its spiritual, religious, aesthetic, and social characteristics, reducing it to a mere mental exercise devoid of these essential elements. In this context, de-sacralization does not occur through the imposition of secularity but subtly through the influence of modern technologies. This thesis does not advocate for Muslims to abandon modern technology. Instead, it underscores the importance of recognizing the philosophical dimensions of adopting such technology and understanding that it is not as neutral as commonly perceived.

5.2 Recommendations

Based on the findings of this research, some recommendations can be made to improve the usage of digital tools in Quranic learning in Indonesia and Nigeria.

Since the usage of digital tools is proliferating in Nigeria, there should be an emphasis from the Ministry of Education and Ministry of Religious Affairs on improving digital literacy among learners and instructors. Programs of training for users of digital tools should be organized to ensure that all users can effectively use them without abusing them so that a good result can be achieved.

Forming Digital content that is relevant to Nigerian learners in terms of culture and linguistics will improve their learning capacity and capability significantly. This includes creating applications in the local tongues of the country and some online resources all in local languages

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